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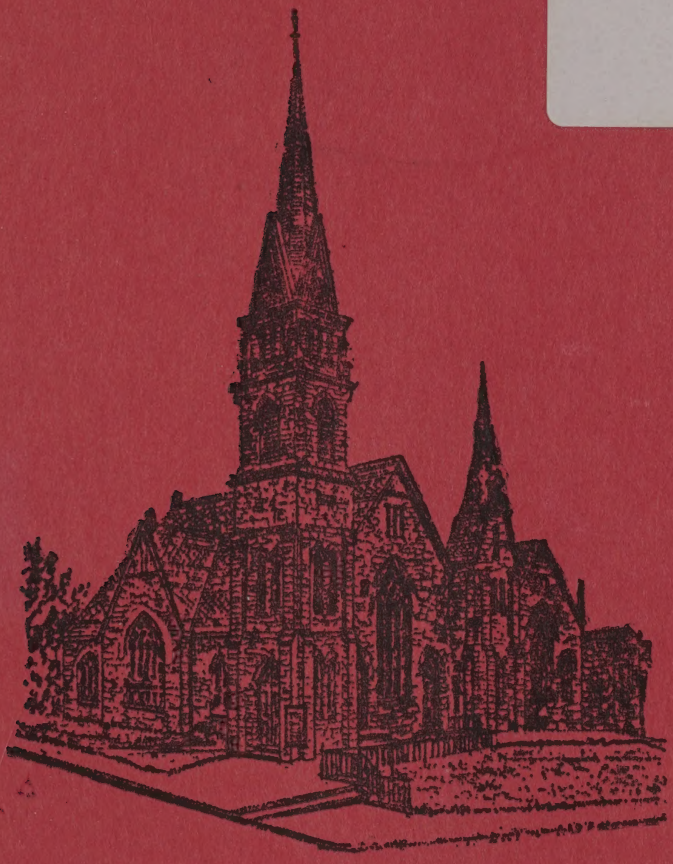


MEMORIAL LUTHERAN CHURCH

SHIPPENSBURG, PA.

"This is none other than the House of God, and this is the gate of Heaven."

Genesis 28:17

"The whole world has nothing better, nothing more precious, nothing finer, than the dear church in which we hear God's word and where He is honored with real worship."

Martin Luther

A SANCTUARY FOR INSPIRATION

Our Altar

MEMORIAL LUTHERAN CHURCH

"What a blessing to feel at home in God's House."

formerly called

Christ's Church Of Shippensburg, Pa.
also, Evangelical Lutheran Church of Shippensburg, Pa.

Published Especially
For The
Rededication
Of The
Renovated Interior

June 17-24, 1956

Central Pennsylvania Synod
United Lutheran Church In America

"Not unto us, but unto Thy Name, O God, be all glory and honor and praise, now and forever!"

THE LINCOLN PUBLISHERS
SHIPPENSBURG, PA

FOREWORD

For many years now there has been a feeling on the part of several of us that it would be a good thing to recapture some of the things of the past, which, if not set down, might be lost forever; and also something which might be a little more chronological, and step by step follow some of the glorious heritage which is ours. Even more important, however, there was a great desire to begin to put in some definite form, information and explanations of some of the whys and wherefores of interesting things in our church. A full appreciation of not only what we have, but more important, what the intended meaning might be for us spiritually, of many of these things we have and use to glorify God, is lost unless everyone is informed, and may use them as planned, since from time to time explanations may be made to a limited group and somehow never be passed on or told to others of our members.

Therefore, as we approached the time of rededication, we decided that instead of the usual program booklet with a series of details of the church services and observances of dedication, together with a few of the usual compilations, such as memorial gifts, and a list of contributors, and church officers, and the like we would use individual programs for each of the services planned during the week of rededication, June 17 to 24, inclusive, each of which would give recognition to the special committee that had worked to handle the details pertaining to it; and the things which we would want to be preserved and remembered would go into a book such as this. But then, because we had the desire and the vision to incorporate in it some of these things about which we had been thinking, and talking, and hoping for, we have spared no effort to combine much of that desirable side in this more permanent form, and while we know we have not succeeded too well, for time, as always, is a hard taskmaster, and although an early start was made, the necessary research and preparation required to do the kind of work that would have been all inclusive, just could not be completed. However, this is a start in the right direction, we believe, and if you, our reader, derive any good of a spiritual nature from reading this book, we shall feel more than compensated for the time and energy expended on it; and perhaps some day a more complete and adequate compilation that this fine House of the Lord deserves might be begun, and what we have set down here may be of some little assistance in doing a larger work.

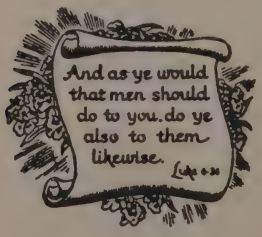
Because a photograph is always helpful in personalizing any writing, we first thought of trying to get as many photographs of former pastors for this publication, and while a number of photographs are here, most of them are not identified except for the latter years, and it would be difficult, if not impossible. However, equally as personal, and certainly the most official thing about an individual is their signature, and after an exhaustive search, we were fortunate in getting reproductions of all signatures of our former pastors of the last 150 years. We believe these will enhance the interest to the reader of this book.

It may be an interesting sidelight to know, that up until a week before the publication, we had thought we had made mention of every important thing about the church edifice, only to discover that one of the most used and appreciated things about our church building, certainly from a community standpoint, we had completely overlooked; indicating how true the

saying is that we accept the commonplace so freely given, that we are likely most often to fail to recognize it, as a great blessing. With human existence, the very sunlight and air we breathe, and all the beauty and essential quality of nature itself, the water we drink and the like, are tremendous blessings and very often we never appreciate them until we have to do without. The feature I am referring to is that of our tower clock; which, because our church has a tall steeple, and is placed on the highest hill in Shippensburg, is visible to the greatest number of people, and certainly is looked at by more visitors and residents throughout the year, and the sound of the hour bell is heard by more people, and so appreciated, than any other feature connected with our church; and yet we were on the verge of forgetting to mention it. I think this points a lesson, that we ought to all be aware of. I also feel that we may have overlooked many important things, and people, and events that deserved to have been mentioned. Please accept this explanation as due to the inability of the writer to do everything we should have liked to do. The credit certainly for everything that may be good and is appreciated in it, is due the Holy Spirit; the weaknesses and mistakes are solely the writer's fault.

We should like to express appreciation to Pastor Sammel for his help and encouragement, and to the Church Council who set up an initial fund to defray some of the cost of preparing this book, especially realizing, that this was done, even though some burden of indebtedness remains to be met to cover the cost of the present renovation. There are many others who gave liberally of their time and ability, and who willingly helped when called upon to do things to make as complete a book as we are able to present, and especially we wish to express appreciation to the fine committee under the chairmanship of Mrs. Richard I. Weaver, who labored long and hard to bring it to the finished state. We are especially grateful to that great soul and former pastor, Rev. B. F. Alleman, who, under the greatest of pressure and obligation of pastoral duties, nevertheless, found and took time to record for us much that would otherwise have been lost. The main thing for each reader to keep in mind, is that this labor of love has been accomplished only because of willing hands serving under the direction of the Holy Spirit; and for what benefit or help it may be to our Fellowship of Believers, here in Christ's Church in Shippensburg, known as Memorial Lutheran Church, we dedicate this work to our Redeemer and Saviour, Jesus Christ, and for the everlasting Glory of God.

Henry E. Luhrs



A BRIEF HISTORY

There is so much that could be written about our church and this community, but it would require far more time and research than it has been possible to give so that some of the past which might be written for the background value and understanding of the present members, be available. First of all, the name is of some interest, and the original charter taken out in 1847, gives our name as "Christ's Church of Shippensburg." Legally this still remains, and it might be well for the congregation to eventually settle definitely on a name. Originally, when established, we were referred to as German Lutheran and Reformed Congregations of Shippensburg, since our Reformed Church brethren, owned the property and held services, jointly with us for many years. Again, probably because of common usage, most of the records indicate simply the name Evangelical Lutheran Church of Shippensburg, Pa., and all of the official meetings use that title, until the congregational meeting of January 1, 1885, when for the first time the name of the church is shown as Memorial Lutheran Church, although no official action to give it such a name appears anywhere, and it may be presumed that when the present building was erected, and because much of the financing was accomplished by memorial gifts, a block or tablet to that effect was placed in the tower, cut with the name Memorial (1883) Lutheran Church, which again by common usage, seemed to be used. Many of the synodical reports and official records also use the more significant name, Memorial Evangelical Lutheran Church, although the word Evangelical has more often been omitted than used to this day.

In preparing this brief history, we have had to draw heavily upon the rather lengthy HISTORY OF THE EVANGELICAL LUTHERAN CHURCH, prepared by Rev. B. F. Alleman about 1879, when he presented it through the columns of "The Chronicle," so that the history of something more than the first 100 years might be recorded and preserved. We have had to edit and correct some of the information contained in that lengthy article, because later study and investigation has unearthed facts which might not have been available to the writer, and also because certain things could not be known by him. The reader will, therefore, understand that much of the history to approximately 1880 will be in the words of Rev. Alleman.

". . . . Permit me to preface this brief history of the Evangelical Lutheran Church of Shippensburg with a few facts concerning the Lutheran Church at large, and particularly concerning its establishhment in this country."

"That large branch of the Christian brotherhood known as THE LUTHERAN CHURCH, had its origin in the Great Reformation of the Sixteenth Century. The hero of that glorious work was Dr. Martin Luther, whose followers still bear his name. Their preferred title was Evangelical, at the Diet of Spire they were called PROTESTANTS, and in derision by Dr. Eck, the Roman controversialist, they were designated LUTHERANS. The name, therefore, is not to be attributed to the ambitious pride of the great reformer for he was a humble man, and depreciated the formation of a sect; he sought only to reform the Church. Nor was it the outgrowth of a man-worshiping spirit on the part of his followers, for they regarded him simply as a witness for the truth. They received his doctrines only because they believed them to the Scriptural, and because they brought light to their minds and peace to their souls. Luther, as a hero and reformer, belongs to the world, and the Lutheran Church has not chosen but tolerated the name, and yet she is by no means

ashamed of the title which history and the world have given her. Blending the first and last title, then, we have her historical and proper designation—THE EVANGELICAL LUTHERAN CHURCH."

". . . . A bold effort for freedom was made in the Protestant Reformation, and it was successful. To the Church and world were given, an open Bible, liberty of conscience, the restoration of the doctrine of justification by faith, and a simple and intelligible form of worship."

"The oldest archive of this congregation is a book, which so far as ecclesiastical ownership is concerned, is one hundred and five years old. Its title page reads as follows: 'Tauf Buch vor die Kirch in Shippenstaun,' i. e., Baptism Book of the Church in Shippenstown. It was purchased on the 13th of June, 1775, for the sum of five pounds twelve shillings and sixpence, or twenty-seven dollars twenty-two and one-half cents in United States gold exchange, which gives us some idea of the material cost of religious privileges at that day. The principal record in this book, is an article of agreement between the Evangelical Lutheran and Reformed congregations in this place, dated September 9th, 1778, which sets forth the usual regulations governing Union Lutheran and Reformed Churches."

"This article of agreement also informs us that the church lot (which I presume, was given to them by the original owners of this plot) was located on Queen Street at Orange Street, where they built a church and worshiped God for many years. The situation will be recognized by the old and neglected graveyard on the Baltimore road."

"The first baptism recorded in this book, is that of John Kaufman, born October 13th, 1770; and the first confirmation, that of James Schaaf, on the 26th of May, 1787. The first recorded communion was held May 27th, 1787. There must have been some neglect in recording ministerial acts at that time, for it is not reasonable to suppose that there were no confirmations during a period of twelve or more years. For the want of proper records, we are, indeed, unable to give either the exact date of the organization of the congregation, or any extended account of its early history."

"The Old Log Church, on the Baltimore road, was the first house of worship erected in this place. While we have no positive evidence of the statement, it is nevertheless but just to infer that this organization existed prior to the 12th of June, 1775. We infer this from the fact that the church record was purchased at that date for the congregation. As a rule, churches do not purchase a record book until they have things of importance to record in them, and it is not likely that our fathers would have been in unnecessary haste to expend twenty-seven dollars for such a book." (Our Central Pennsylvania Synod lists the date of organization of our Church as 1771).

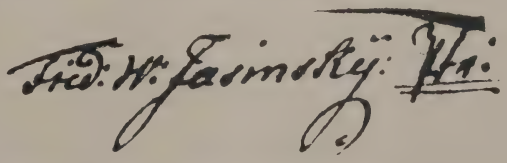
Our first pastor for the Lutheran congregation in Shippensburg, who served also the Church of Carlisle, was the Rev. Jacob Goering. His ministry was interrupted for some reason, between the years 1779 and 1781, during which time the Rev. J. G. Jung (Young) filled in this interval, and made report to synod. Conditions must have been difficult, indeed, under these Revolutionary War days, and frontier life, because this pastor reported, "Chambersburg, Shippensburg and Carlisle are in need but they will be well able to keep a pastor of their own. "For two years, from 1781 to 1783 Dr. Goering resumed pastoral services.

With the end of the American Revolution, the Rev. John George Butler served the "flock," 1783-1787, after completing a tour of Service with the Colonial Forces. He was the grandfather of the Rev. Dr. J. G. Butler of Wash-

ington, D. C., who was serving the church there a century later. "We find our Rev. Butler serving while the Rev. Zacharias Spangenburg von Reideumeister was laboring as the pastor of the Reformed Congregation." He also served the Shippensburg and Carlisle charge simultaneously, together with other churches lying between these two places. "In those days, pastors served as many as eight, and sometimes more different churches, traveling often forty and sometimes sixty miles from church to church. From. Rev. Mr. Albert's sermon on the history of the First Evangelical Lutheran Church of Carlisle, we learn, that Mr. Butler was born in 1754. 'He was a soldier in the war of the Revolution. He was a true soldier of the cross, bold and fearless. In Virginia, in the after years of his ministry, he was thrown in contact with the hard-drinking, wealthy families, and to his honor be it mentioned, he sternly rebuked them for their vice, and delcared that they could not inherit the Kingdom of Heaven. It is said that he was a plain, practical, pungent preacher.' He believed in vital Godliness, and here no doubt as well as where he labored afterward, he was successful in leading souls to Christ, and in establishing the church more firmly."

For the next ten years, 1787-1797, the Rev. A. U. Lutge served our congregation, and his letter to the Ministerium in 1789 from Shippensburg, states that he was accepted by four congregations in the area and that his yearly salary was stipulated as £80 (less than $400). "Complaints were presented to Synod that these traveling pastors held prayer meetings in the houses where they stayed overnight and thereby offended many." The Ministerium replied vigorously, "We reprove the complaining delegates, the cause being insufficient and trifling and the manner the pastor conducts his office is approved."

From 1797 to 1799 Rev. John Plitt was the pastor. "Who he was, where he came from ,does not clearly appear from the records." He preached against "false prophets," but since the organization knew little or nothing about any prophets, much less false ones, he was misunderstood and classed as one. This matter was straightened out and being a young, vigorous man, he expounded God's word, and administered the Lord's Supper for the Shippensburg group until called to a new charge at New Holland, Pa.

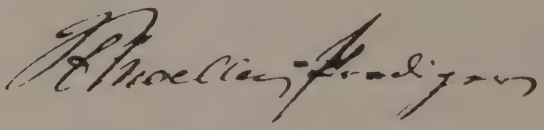


Rev. F. W. Jasinsky was our next pastor from 1799 to 1802, and his name appears frequently in the local church records. He had been a school teacher, because in 1789, East Pennsboro, Cumberland County, requested his ordination "so he could serve as their pastor," but Synod refused, "as he did not possess the necessary qualifications required by a preacher." This deficiency must have been remedied, and he was later ordained. The Synod records show that the Church Council of Shippensburg desired to dismiss Rev. F. W. Jasinsky for the reason, "We no longer are able to collect the salary promised him." The separation of the Shippensburg church from the circuit with Sherer's and Falling Spring is given as the excuse. Synod ordered the churches to "unite and remain united."

I suspect that all these early pastors kept private records of their work. Because most of them served a number of congregations, it may be that all of their baptisms, confirmations, and communions were recorded in the church book of that congregation located where the pastor may have resided. Because none of the congregations had a local secretary, and also perhaps because they did not realize the importance of records, the absence of reports of pastoral work may thus be accounted for."

We have now begun the nineteenth century at the Shippensburg Church, and by 1802 the Rev. John F. Miller began his long ministry for Christ's Church, running through 1829. This was a period of great movement westward, etc. Some seven new states were added to the growing Republic, and vast territory in the Louisiana Purchase was beginning to beckon to the pioneers. Trouble on the high seas with the Mother Country, from whom we had wrested Independence, finally led to another war for freedom of the seas in 1812-1814.

The first log church had deteriorated, and a new somewhat larger one had been built, and its usefulness had begun to run out. The Lutheran and German Reformed group appealed to Edward Burd of Philadelphia for a new site, and were given a grant of land on what is now the corner of South Prince and East Orange Streets, for a church and burial ground. The building erected here was of brick, and had a tower with a bell in it, so that for many years, this being the only bell in town, the church became known as the "Bell Church."

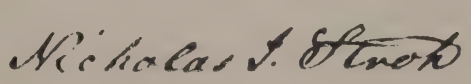


"Pastor Miller's ministry was a successful one. Although most of the details were not recorded by him, still judging from the number of baptisms and confirmations, and the increase in those who took communion, we may rightly assume that he was a most faithful worker in the Master's Vineyard, and that he enjoyed the hearty cooperation of the members of the church at that time. Bear in mind that the pastors still continued to serve four to eight congregations situated miles apart, and many times there was but a single communion in a year. We must also bear in mind that the people were widely scattered, some living at a considerable distance from the church, with difficult roads and often times extremely bad weather when services would be held, yet from the first communion held of 13 members, we find the report indicating a steady growth through the years, so that toward the latter part of his twenty-seven years of service to he congregation, communion records indicate as many as 140 and 168 at this essential service. The highest number of confirmations in a year were reported as 40, and the total infant baptisms during his entire ministry was close to 1000, or an average of about 37 a year. Pastor Miller apparently resided in Chambersburg, at least for a good part of his ministry here."

"Pastor Miller was succeeded in his pastorate by Rev. Nicholas J. Stroh, who commenced his labors here sometime in 1830, and continued to serve until 1839. He resided in Newville, Pa., and supplied the congregation with preaching every two weeks during his first year, after which he resigned his responsibility for the charge in the Eastern part of the area, and found it

desirable to move his family to Shippensburg, thereby becoming the first resident pastor of our congregation."

"We learn from a private letter, written by Pastor Stroh to a member of the congregation, that shortly before he came to Shippensburg, a strong desire was expressed by both the Lutheran and Reformed congregations to have a resident pastor. Since neither were able to support one by themselves, they agreed to unite and employ the services of either a Lutheran or a Reformed minister conjointly. The result of a convention, called to decide the matter, was the election and call of Rev. M. Hablestone of the Reformed Church. This man was somewhat of an eccentric character, as well as an extremist, and under his ministrations, probably between the end of Pastor Miller's pastorate and the beginning of Pastor Stroh's, considerable uneasiness and distraction developed in both congregations. Unfortunately many held themselves aloof from worship and church work, and still others united with other denominations. It was during this period that Mr. Winebrenner and his coadjutors took advantage of this distraction and secured a goodly number of adherents to the new movement which had just been inaugurated.

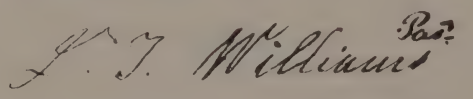


Rev. Stroh explained that this was, therefore, one of the reasons for his being discouraged when he commenced his labors here. However, some honest and well-disposed members remained faithful to the church of their fathers. Others, having witnessed the extremes to which some had gone, were disposed to incline in an opposite direction. Lutheranism and its usages were denounced by these, especially religious instruction, and for a time, the very life of our church here seemed to be in jeopardy. Some of the old members longed to see a much better state of things, and earnestly cooperated with the new pastor, who visited the people, as he went from home to home, endeavoring to remove prejudices, and the result of his labors was the organization of a class numbering 50 catechumens. After a protracted course of religious training this whole class, without an exception, professed that God had blessed these instructions they received, for the good of their souls. Rev. Stroh claims to have organized the first Sabbath School, and also the first social prayer meeting in the congregation. He likewise inaugurated the first effort to raise money for missionary and educational purposes. His truly successful pastorate continued until September, 1839. His first Communion Service, it may be noted, was attended by 85 members, while the last, according to the record was 150."

The work of Rev. Stroh bore good fruit, development continued and grew under our next pastor, Rev. David Smith, who served our congregation from 1839 to 1842. "Rev. Smith was an earnest evangelist, and an indefatigable worker, and therefore, was very successful in his labors. The work of Rev. Stroh was truly preparatory in character; and the church at Shippensburg had been saved from disintegration and fanaticism, and having been carefully indoctrinated, and passing into Rev. Smith's pastoral care in this condition, we may thus understand why his pungent preaching and stirring work was so acceptable, and profitable for the Lord. During his ministry, our peo-

ple experienced excellent spiritual development, and our church received large accessions, many of whom became the pillars of the reawakened church, and through them and their descendants, the church was destined to grow throughout the balance of the nineteenth century. After leaving us, Rev. Smith continued with his great zeal for the enlargement of the church and its efforts, and one of these was the enormous sacrifice he made to develop Carthage College, to make it a Mission and College Church, and he was very largely responsible for canvassing funds to liquidate that institution's debt."

"By October 14, 1843, after a lapse of almost a year without a pastor, the congregation called and elected the Rev. J. T. Williams, who was to serve until 1849. He was a man of strong intellect, and a large heart, but unfortunately a delicate physique. Nevertheless, he was enabled, by Divine aid, to render our congregation very efficient service. It was during his ministry that our people were led to consider their own interests as a church, more than at any previous time, and by 1844, they resolved upon their independence, and withdrew from the joint relations with the Reformed Church. This, of course, necessitated the erection of a new church edifice., which was accomplished that year. This was the building which preceded the present one, located at the new site, corner of South Penn and East Orange Streets, and it was destined to serve the new congregation for nearly 40 years. At the time of its building, it was considered a splendid edifice, one of the largest, if not the largest, in town."



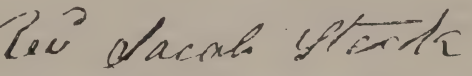
Rev. Williams in one of his reports to Synod said, "Because we are in the midst of our task of erecting a new church at the corner of East Orange and South Penn Streets, we have been unable to make any contributions to the Synod of West Pennsylvania." How sad, but true, has this story been with so many from the early Biblical days—people grow in grace, prosper, dream great dreams, express and initiate their desires, carry out their dreams into tangible development, but all too often forget and then slip back under the burden of a slightly extra load of responsibility. Rev. Williams was compelled to resign for reasons of health in 1849, and moved to York, Pa.

"The next pastor of our congregation was the Rev. Benjamin Sadtler, D.D., who assumed his pastoral duties here in 1849, and continued through 1852. Dr. Sadtler was one of the strongest men this church ever honored with the name of pastor. He was a sound theologian, and an able preacher. He labored long and hard to elevate his congregation to a full understanding of sound Lutheranism, and while reasonably successful, he also experienced much difficulty. Certain we are, that more than in any former years, Rev. Sadtler preached doctrinal sermons, which nevertheless were eminently, practical, and spiritual. His accomplishments were substantial and abiding. He considered that it was his mission to build up a decided Lutheran Church, and he certainly faithfully labored to fulfill that goal. Leaving us to serve churches at Middletown and Easton, Pa., he became disabled, made a tour

of Europe, and upon his return was elected Principal of Lutherville Female Seminary, and filled that office with great success for a number of years. From there he became President of Muhlenburg College at Allentown, Pa."

"Shortly before his departure the Shippensburg and Greenvillage congregations were united to form one pastorate, the Greenvillage church being allowed one service every other Sabbath, Dr. Sadtler's resignation came in October, 1852, but he did not leave Shippensburg until the end of December."

"After Dr. Sadtler departed, the congregation was without a regular pastor for almost a year, but during this time we were supplied with a preacher, the Rev. Christian F. Kunkle, a brother of an Elder in the church, Samuel Kunkle. By the 23rd of November, 1853, Rev. Dr. Jacob Steck entered upon his labors here, which were to continue to 1855. It was during Dr. Steck's ministry, and largely through his influence, that a bell was purchased for the old church, and a cupola was erected at a cost of $387.50. He was an able preacher, a most faithful pastor, and although his stay was brief one, the congregation continued to develop under his leadership. In May 1855, he resigned. During his brief ministry, Rev. Steck aided the cause of temperance, and helped organize some of the residents who continued their efforts which led eventually to prohibition of liquor under local option."



"As we pass along in the review of this history, we desire to notice the various steps of progress in the church's prosperity and development, and some of the human causes that produced it; and perhaps right here as a period of vacancy again occurs, would be a good place to indicate the very commendable solicitude and fidelity of the church's officers, which is best attested to by the following resolutions, worthy of recognition:

WHEREAS, We are now without a pastor, be it

RESOLVED, That we make every reasonable effort to secure a minister as soon as possible.

RESOLVED, That a committee be appointed to recommend any suitable persons who may be available, and give him an invitation to visit this charge.

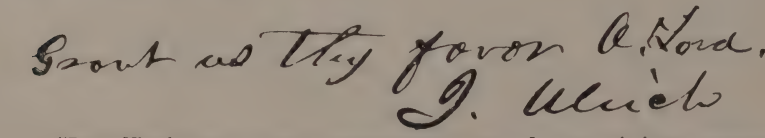
RESOLVED, That we endeavor to make arrangements with the students of the Theological Seminary at Gettysburg, and with ministers to fill our pulpit as often as possible, and to have the pulpit supplied at least every other Sabbath until we secure the regular services of a pastor."

"These resolutions have a genuine, right ring to them. These men were themselves hungering for the Bread of Life, and believed in the Divine appointment of the preaching of the Gospel. They loved their church, and did not foolishly wait until it obtained a certain condition before they would call a pastor, but wisely regarded the settlement of a minister as essential to her prosperity. They, as office-bearers, realized their responsibility, and did not wait on the people to urge them to their duty, but were prompted to immediate and earnest efforts by their own love and zeal for Zion's welfare.

Moreover, we notice that the prayer meeting was regularly held, even during the longest of vacancies. This disposition toward the church, and such love for the Word and Ordinances of God, explains further the steady and certain growth of our congregation."

"On the 1st of July, 1855, a call was extended to Rev. John Ulrich, which he promptly accepted. He was a godly man, a sound, practical preacher, and an earnest, faithful worker. Under his ministry, the congregation continued to make steady progress, and attained a high degree of spirituality. He always attached great importance to the Communion Services, and kept a very accurate record of the attendance at these, and after each service would note in the Church Book, what he felt was the spiritual condition of his flock, giving also his reasons for the number who attended any communion, and, likewise, always closed his comments with a tender, earnest prayer to God in behalf of his people."

"On one occasion he wrote: 'Among the members of the Church there seems to be a want of Christian Union, as well as a proper sense of their obligations as professors of religion. Hence, there is reason to believe that a number more might have communed if they had possessed the proper spirit. My sincere prayer to the Great Head of the Church is, to revive His work among my people. If we are to experience a season of grace here, the work must commence with the members of the church. There must be more union, more praying, and less disposition to find fault with each other. Grant us Thy favor, O Lord'."



"Rev. Ulrich was a very conscientious man. In one of these comments, he wrote: 'The church was full to overflowing. There seemed to be a favorable state of feeling on this occasion. I preached a full hour, which was at least fifteen minutes too long. Long sermons are out of place on such occasions. I shall hereafter make a special effort to confine my sermons to forty-five minutes, or at most to fifty minutes on all occasions. God grant it'."

"After his last Communion he wrote what, no doubt, were his sincere thoughts and desires concerning his people, in these kind words: 'The congregation, upon the whole, is a pleasant one to serve. It is large and influential, and has the resources, if properly developed, of doing much for the Redeemer's Kingdom. I sincerely wish the congregation and my successor great prosperity, much pleasure in each other's intercourse, and a disposition to bear with each other's infirmities, and to aid each other in the great work of bringing sinners to Christ. Amen'."

"After a ministry of three and a half years, he resigned this charge January 1, 1859. Shortly thereafter, this good man went to his rest on high, where he awaits the coming of all his spiritual children, to join him in the service and glory of the Church Triumphant forevermore."

"After Rev. Ulrich's departure the congregation extended a call to Rev. Dr. L. A. Gottwald, who was then a student in the Theological Seminary at Gettysburg. He accepted the call on the following conditions:

'1. Provided, the congregation would wait for him until the third Sabbath in October.

2. Provided, he would receive license from the West Pennsylvania Synod; and

3. Provided, the members all promised to sustain him with their sympathies and prayers, bear with his inexperience and weakness, and unitedly encourage him by their kind words, counsels, and actions, in every effort to extend the cause of Christ our Common Redeemer'."

"It was something unusual for ministers to put such pledges before desirable charges, and for churches to depart from the regular custom in calling a pastor; but this young student demanded such a pledge, and our congregation in open meeting, on the Sabbath Day, unanimously and solemnly gave the pledge, and we believe the contract was sealed in Heaven. The coming of this new man was a significant event in the history of our congregation. He felt that the call was of God, and the people believed that their prayers for a devoted minister had been answered. From the beginning of his ministry, a hearty sympathy existed between pastor and people, and their cooperation in building up the Kingdom of God was earnest and successful.

Rev. L. A. Gottwald.

A golden age seemed to have dawned upon the Lutheran Church in Shippensburg, harmony and peace prevailed, revivals of religion followed, large accessions to the membership were received, the attendance at the Communion services, the stated worship, the prayer meeting and the Sabbath School was increased, the liberality of the congregation was improved, general prosperity abounded, and the charge and pastor soon gained enviable reputation abroad. Dr. Gottwald was a good preacher, and a very faithful pastor, excelling in the latter work to such a degree that it has always been considered a difficult task to follow him. His work here was not ephemeral in its character, but substantial, continuing its influence for many a year. The secrets of his success were sympathy and devotion. From the beginning he held the hearts of the people, and they possessed his heart; they thought there was but one Gottwald, and he thought that there was but one Shippensburg. His Communions increased to a high point of two hundred and sixty-nine at a service. During his ministry the audience room of the church was frescoed at an expense of $250.00, and various other improvements were made to the building, which preceded the present structure."

"Concerning his success in the charge, and the condition of the church at that time, we can make no better record than that which the congregation itself made, when Mr. Gottwald tendered his resignation. From the minutes, we take the following:

WHEREAS, We as a congregation sincerely believe that we recognize the working of a divine hand in sending our beloved pastor, Rev. L. A. Gottwald, to labor in our midst for the advancement of Christ's Kingdom; and

WHEREAS, His labors here have been signally blessed in the conversion of many souls, and in the happy union of the members of the church; and

WHEREAS, We believe that his usefulness and influence have not in any wise diminished, but are increasing, and that by the blessing of God

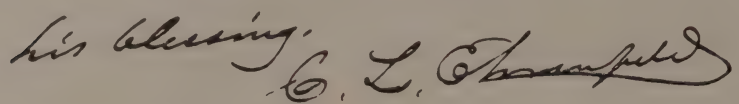
he will be successful in accomplishing much good in the future; therefore

RESOLVED, That we believe that his resignation would be detrimental to the interests of the church, and not in accordance with the will of God."

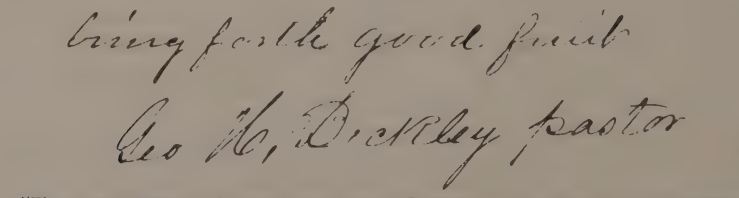
"Then follow other resolutions of still stronger character. On another occasion, the Church Council unanimously adopted the following:

'RESOLVED, That inasmuch as ministers appear to be taxed, this congregation agrees to pay the State and County Tax of its pastor'."

"It is not often that ministers are held in such esteem, and are treated with such consideration by their people, but notwithstanding all their praise, gifts, and entreaties, Dr. Gottwald resigned this pastorate in January, 1863, and became pastor of the Second Lutheran Church of Lebanon, Pa."



Early in 1863, Rev. Dr. C. L. Ehrenfeld took charge of the congregation, and served it about two years, resigning February 5, 1865. The church made but little progress at this time, owing to the excitement produced by the Civil War that was then in progress, and which seriously affected religious interests all over the land. From the Communion record, however, it appears that this congregation was rather an exception in this respect, for while she maintained a pure and firm patriotism, she was prudent and conservative enough to keep war out of her own borders, and was found in working condition when peace was restored. Dr. Ehrenfeld stood behind none of his predecessors in scholarship and ability as a preacher, and we presume he also was a faithful pastor; but, succeeding a man like Dr. Gottwald, his stay was too brief to accomplish much in the development of the church, and then it must be remembered that the times were very difficult."



"The next pastor chosen, was Rev. George H. Beckley, of Woodsboro, Md. He was called in October, 1865, and resigned in January, 1868. During his ministry the Communions were well attended, and quite a large number were added to the church, as many as forty-eight on a single occasion. Rev. Beckley left to become pastor of the Church at Boonsboro, Maryland."

"In June, 1868, the congregation called Rev. T. C. Billheimer, of Watsontown, Pa., at a salary of $1200. What a change in ministerial support! In 1840, the salary was $250. Mr. Billheimer was an eloquent preacher, and possessed fine social qualities, which made him popular as a pastor in Shippensburg. He found the church in an unsettled condition, owing to difficulties which it is not in place to discuss here, and at this late day. During his ministry, however, the congregation enjoyed a large degree of prosperity. The finger of God was manifest, educing good out of evil. The Communions were well attended, valuable accessions were made to the membership, peace and harmony were restored, material improvements were made, organs

for the Church and Sabbath School were purchased, and through the munificence of Mr. David Zellers, a comfortable parsonage was secured. After a successful pastorate of nearly five years, Rev. Billheimer resigned on account of failing health. He toured Europe, and then took charge of the Messiah Lutheran Church of Pittsburgh, Pa."

"After Rev. Billheimer's departure the charge was vacant for more than a year. During this time, however, the pulpit was supplied by ministers from abroad twice a month, and the devotional meetings were regularly held, and were well attended, so that the next pastor found the congregation in a desirable condition."

"On the 6th of May, 1874, I (Rev. B. F. Alleman) commenced labors here. It is not in place for me to review my own work, and yet I feel that this record would be incomplete without at least a brief statement of what has been done during the last six years. For the first time in its history, the congregation has been provided with two services every Sabbath, notwithstanding that this requires a pastor to preach three times every other Sabbath. Nearly two hundred persons have been received into church fellowship, increasing the numerical strength of the congregation to more than three hundred and fifty members. During these six years, the benevolent contributions were as follows: Synodical Treasury, 60; Foreign Missions, $707; Home Missions, $659; Beneficiary Education, $559.36; Church Extension, $492.62; Orphans' Home, $92; General Synod's Treasury, $32; Pennsylvania College, $1030; Home Poor Fund, about $30 annually, making a total of $3,817.98. For the Synodical year, ending September 10, 1879, the contributions to purely benevolent objects, amounted to $609.30, an increase of $295.00 over the contributions of the first year. And then, it must be remembered that this report does not include what has been contributed since last September, the reports being made just before the meeting of Synod. This financial statement includes the contributions of the Greenvillage congregation, which amounts to about $100.00, but when we consider the crisis through which we have just passed, as well as the losses sustained by emigration, the development in benevolence has been remarkable. During this time the church building and the Lecture and Sabbath School rooms were improved at an expense of about $800. A Social Union and Aid Society was organized, which contributed material help to the congregation until about a year ago. A Woman's Missionary Society was organized, and has continued in effective operation, having regularly increased in membership and influence until it has become a power in the church, cultivating and infusing a missionary spirit, and raising a fair proportion of the funds devoted to the extension of the Redeemer's Kingdom. The Sabbath Schools, under the superintendence of Mr. Jacob Reddig and his assistants, Misses Sadie C. and Sadie B. Noftsker, have made commendable progress, considering the adverse circumstances under which they have labored. A large proportion of the membership reside in the country, and their children find it difficult to attend the schools at the early hour at which they are held. Most of the young men of the congregation have removed to business centres, east and west, and the absence of their energy and influence is sensibly realized in all the departments of the church's life and work. And yet, the Sabbath Schools have maintained their usual prosperity,

numbering about two hundred scholars and twenty some teachers. The best of libraries have been furnished, and the instruction in most of the classes has been of the first order. Recently the pastor has organized a Member's Bible Class, looking toward the complete grading of the schools, so that if a new church building is erected, and proper rooms for Sabbath School purposes be provided, we hope to realize our ideal of a first-class Sabbath School in the Evangelical Lutheran Church of Shippensburg. The Bible Class, just mentioned, numbers about one hundred members, so that we may justly claim a membership of three hundred in the entire school. The attendance upon the stated services, and the general condition of the congregation, both temporal and spiritual, compare favorably with other churches of Shippensburg, and of the Synod to which it belongs."

"We have thus traced the history of this congregation through a period of more than one hundred years. What has been presented has been hastily gathered and imperfectly written, it is true, but the history is none the less interesting and important. Recall the old log church on the Baltimore road, with the little company of our fathers who were want to worship there; recall their dangers, and their limited privileges, and compare the humble beginning with the present prosperous condition of things, and shall we not all exclaim with fervent gratitude: 'The Lord hath done great things for us whereof we are glad.' We have reason to be proud of this history, as well as the goodly heritage which we enjoy today. During all these years the church has been blessed with faithful servants. Recall what has been written concerning its pastors; consider their fidelity and success, not only here, but wherever they have labored, and the mutual honor of pastor and people is apparent."

"This church has also a fair representation in the Lutheran Ministry, of which she has no reason to be ashamed. Let us call the roll:

Rev. Charles A. Gelwicks, Des Monies, Iowa
Rev. John F. Diener, Catawissa, Pa.
Rev. Josiah F. Cressler, Minerva, Ohio
Rev. D. T. Koser, Riegelsville, Bucks County, Pa.
Rev. J. A. Koser, Pine Grove Mills, Centre County, Pa.
Rev. G. H. Slaybaugh, New Kingston, Cumberland County, Pa.
Rev. J. H. Walterick, Tyrone, Blair County, Pa.

"When we take into consideration the evils which militated against our prosperity, our present condition is truly surprising. Our ancestors were Germans who always move circumspectly. The preaching was exclusively German for many years, and the congregation could hardly be said to have been thoroughly anglicized until the ministry of Rev. Dr. Gottwald. Our fathers clung tenaciously to their customs, and were very strong in their prejudices. From the beginning most of the membership resided in the country, and therefore the field was cultivated with difficulty, and progress was made slowly."

"Notwithstanding the difficulties under which we have labored, the development of the congregation has been equal to that of any other church in the community, and today we stand second to none in numbers, intelligence, liberality, and true Christian influence. The congregation is by no means without imperfections, and she has many wants, the chief of which is a new church edifice, which she has the ability to erect, and soon it will

be determined whether she has the will. We cannot doubt her fidelity to her interests, and as it is evident that if she would retain her position in this community, and do the work which the Master has appointed her, she must provide a suitable sanctuary. We believe that she will do it."

"The History is ended. MORE THAN AN HUNDRED YEARS HAVE GONE! Yes, they have gone, but the mercies and blessings of Heaven, and the works of our fathers have come down to us with the transmission of their love, their prayers, and their hopes. May they be contemplated with unfeigned gratitude and devout thanksgiving to Almighty God."

"MORE THAN AN HUNDRED YEARS HAVE GONE! Yes, and our faithful ancestors with them. One by one they have finished their earthly toil, left unto us their legacy of love, crossed the Jordan of Death and have entered the Jerusalem above. May their mantles have fallen on us, and may we go forth with increasing zeal, and in the same honest, faithful manner, perform the Master's work. May we realize our responsibilities. They lived for us, so let us live for posterity, and work for eternity. They succeeded by faithfulness in the use of the ordinary appointments of heaven, and so must we expect success. It becomes us, therefore, to beware of itching ears and strange spirits, who say, lo! here, lo! there, is Christ. We must walk in the good old way, and press in it, toward the Kingdom."

"MORE THAN AN HUNDRED YEARS HAVE GONE! Yes, and the years are going still. There can be no staying of time. The years roll onward, and we roll with them toward the bourne, whence none returns. Such is the life and the work of the church militant. May it give us solemn hearts. We are writing history today, every day. Who knows what shall be written of us in the century yet to come? But look not to the record of the scribes of earth. Look up! and live to join the Church Triumphant, when by Jesus nail-scarred hand, a victor's crown shall be set on every faithful head, and from His lips shall fall to each the welcome words, "WELL DONE'."

Rev. B. F. Alleman
Jan 12th 1882

The pastorate of Rev. B. F. Alleman, begun in 1874, was about at its midpoint. What a tower of strength, and man of God was he. We are eternally grateful to him for taking the time and making the effort to set down some of the details of our church's early history here. But coming to his ministry among us, he has been far too modest to tell of his labors, and to describe the conditions and difficulties with which he had to contend.

The first church building, built about 1844, located at the present church site, and which was exclusively Lutheran, had been chartered in 1847, and the legal name shown on this incorporation was Christ's Church of Shippensburg, Pa. The old building was by this time developing scars of age, and showing definite symptoms of decay. Even repairs were held to an irreducible minimum, because funds were scarce indeed, too often, completely lacking.

Rev. Alleman's salary was fixed at $1,000.00 a year, $200.00 less than his predecessors, when he was called to our work in Shippensburg, and despite this; and because of the serious financial condition of the country

which also had its effect on local residents, the Church Council had to ask him to accept a further cut of $200.00 a year, to a total of $800.00, soon after his beginning work among us. This, the dedicated man accepted, and even then, the record shows, his pay was not infrequently in arrears as much as six months or more. The devoted, loving kindliness of this fine gentleman, in spite of these handicaps and burdens, never deterred him from giving his best in service for the furtherance of God's Kingdom here, and likewise, he constantly aimed to bring a realization on the part of the members to the necessity of facing up to their obligations, with faith and sincere belief that they alone might be unable to do anything., but teamed up with God, "all things were possible."

Imagine, if you will, the extreme conditions prevailing, and then think of the love for the Lord and His work here, together with the faith and courage it would take, to mention to a seemingly exasperated and hard-pressed and harassed Council, dealing with practical considerations, a kindly indication of the real need—not for the restoration of an old, worn out building—but, the greater need for a new building, with more adequate facilities for both worship service and Church School expansion. Here, we need to pay tribute and homage to one so imbued with the Spirit of Christ, that he could face all these seemingly insurmountable problems and have the temerity and the courage to face facts, and speak out for his Lord and the greater spiritual need of His children here at Shippensburg.

Rev. Alleman received no help or encouragement from the Church Council, and as they continued to get deeper and deeper entangled in financial problems, failing to look up to the Source of all Power, a strange event occurred. The Ladies Mite Society had been quietly praying and finally they wrote a petition to the Church Council, and dared to ask, that a congregational meeting be called, and that their resolution be presented to the church members for a final decision. At this time, only men were permitted by the By-Laws, to vote on church questions.

The congregational meeting was held, and to the surprise of so many, after a brief discussion, the resolution requesting a new church edifice be built, was unanimously approved. The Council then charged the Mite Society ladies to raise the funds by solicitation, and a substantial sum was pledged within two months, by the efforts of these ladies alone. Only then did the Council agree to add their abilities to the effort, and formed themselves into a committee of solicitation, to bring the pledged amount to at least $10,000.00. Before the year was ended plans were drawn, work begun, and by July 15, 1882, the cornerstone for a new church was laid. Church services were held in a meeting room downtown, located above the First National Bank, and rented for the purpose.

By 1883, the beautiful stone structure was completed, and the interior of the Chapel, or Church School, was first completed, which was dedicated August 12, 1883. During this period the general name which was most commonly used, and which also formed the seal of the church as we know it, was Evangelical Lutheran Church of Shippensburg, Pa., but apparently because so many became enthused with the wonderful church edifice being erected, and the funds to pay for it, and much of its equipment was being raised as memorials to loved ones who had labored here so faithfully in the earlier years, the project began to be referred to as The Memorial Church, and by 1883, this had grown sufficiently strong so that the idea of the in-

scription placed on the Cornerstone, "And These Stones shall be for a Memorial" (Joshua 4:7), was taken one step further, and a similar brownstone was cut and placed high up in the tower section facing Orange Street, called the front of the church, to read

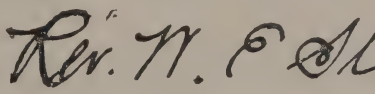
Memorial
1883
Lutheran Church.

As a result, the name appealed to many and was repeated often. By the time of the final dedication, the program refers to it as Memorial Church and Memorial Lutheran Church. This name has been used ever since, and although it has no legal status, it has remained by popular usage, the common name of our organization. Another Biblical reference used at the time of the original dedication was, "This is my memorial unto all generations." (Exodus 3:15) What rejoicing must have been heard in Heaven at the completion of this seemingly impossible task. And the amen of Rev. Alleman when he reported to Synod "For years we had the ability to erect a new church edifice, and finally we had the will."

The total cost was $37,000. By 1887 Council reported that all cost has been paid or fully covered by pledge—a stupendous task, "signed, sealed and delivered"—fully paid in five brief years. The Ladies Mite Society deserves the real credit, for had they not had the vision, and the faith, and insisted on that congregational meeting, it is quite likely nothing would have been done. If anyone doubts this, they need only be reminded that the Council record supports this, because by April 16, 1888, Church Council belatedly passed a resolution expressing thanks to the Ladies Mite Society for their past financial aid, and this apparently was done only then, because Council again was wrestling with debt, incurred suddenly, through a leaky roof on the old parsonage, which compelled them to put a new roof on, and not having the funds, they thus memoralized the good ladies and asked them to help and assist to raise money to pay the balance of the indebtedness, created by this roof bill.

In 1887, the Council also finally decided to amend the By-Laws to permit the women of the church to vote at congregational meetings.

It is noteworthy to record that although the Civil War had ended more than 20 years before, and Lincoln's Emancipation Proclamation had been made 23 years earlier, the Council voted favorably, March 22, 1886, "that colored people be cordially invited to seats on the gallery." And perhaps a bit humorously, we might mention, in 1887 Council also voted to put handles on the church doors. Also in 1888, Council ordered a lamp be placed on the hitching lot to the rear of the church.



Rev. B. F. Alleman's pastorate ended in 1887, and the Rev. W. E. Stahler was called and accepted, serving our congregation until 1894. It was during his ministry that the work begun on temperance by Rev. Steck bore fruit, for by 1887 Shippensburg voted the abolition of saloons and sale of all spirituous liquors in town. Pastor Stahler continued many of the good works of Rev. Alleman, and in 1890, he succeeded in persuading Council to adopt a monthly benevolence envelope plan to provide a systematic giving for this

necessary work of the Christian Church. In 1890, the Reformed Church requested that the joint responsibilities of the Lutheran and Reformed Church in the burial lot adjoining their church be turned over to them, and by 1891, this was done with the posting of a suitable bond, to assure those Lutherans having dead buried therein would have their desires satisfied, and the dead be removed if the ground ever be sold. It was in 1890 also that Council ordered "long handles be put on the collection baskets."

Also, about this period, the usual lighting of the building which had been gas, was changed to electric lights, although much difficulty must have been experienced. Even though the church was given a contract of $60.00, payment for a year of electricity, evidently no limit on the amount of current consumed. That evidently was not necessary to restrict, because frequent stoppage of power and other limitations made it necessary for Council to order its secretary "to notify the company that unless the light be made satisfactory by December 1, 1891, we will not continue using it."

By March 14, 1892, we learn that the "Trustees be instructed to have (7) seven incandescent lights suspended from the Church School Chapel ceiling, same to be 32 candlepower."

The parsonage was presenting too many difficult problems by this time. A fine building on North Earl Street was rented, and offered at cost to Council, if desired, within a year. The old parsonage was sold, but for some strange reason, the fine offer to buy the new building was rejected, and instead, a building on East Orange Street was ordered to be bought. After inquiry it was found the place was not for sale. One of the Council members urged that a new parsonage be built, next to the church building, but it was rejected, and finally a lot of Daniel Miller with 25 foot frontage on East Orange Street was bought for $900.00, and 11 feet was bought from M. G. Hale, who owned the property adjoining to the east, at a cost of $330.00, making the cost of the ground $1,230. By this time the rented parsonage had been sold by the owner, and the new owner demanded possession, so Rev. Stahler was required to move, and only after much searching and difficulty was Dr. Shapley's property rented to fill the need until the new parsonage was built. This was ordered done in 1894, to cost not less than $3,500, and not more than $3,700. Note: (On January 1, 1896, when all reports were in, the cost proved to be $5,373.25.) Rev. Stahler resigned August 15, 1894.

It was first possible for the next pastor, Rev. George C. Henry, who was called from Des Moines, Iowa on September 9, 1894, and installed November 4, 1894, to occupy the new parsonage, and from 1894 to 1909, when Pastor Henry died, his ministry was a glorious period in the life of our Shippensburg Lutheran Congregation; and is still pleasantly and fondly remembered by many of the older members living today.

Rev. Henry was the organizer of the Shippensburg Ministerial Association. He brought to everyone, a sincere and most genuinely warm, welcome feeling, and labored indefatigably to bring spiritual aid and encouragement to each one. His big heart, spread Peace and Goodwill in the souls of all he met, and his gentle, loving, and Christian manner stimulated the worshiper, to be anxious to serve the Lord.

A couple of items of interest during his ministry are outlined as follows:

Church Council donated the old Communion Set to the new Lutheran Congregation at Scotland, Pa., September 16, 1894.

Pastor and Elders formulate a statement of what constitutes a church member, and arrange to distribute it to all members—passed November 27, 1899.

Rev. Henry held a special Memorial Service for Shippensburg, September 19, 1901, the day President McKinley was buried, and which was the 20th Anniversary of the death of President Garfield also. The church was filled to overflowing for the observance.

Again on December 14, 1899, he delivered a Memorial Address on the 100th Anniversary of the death of George Washington, at a special community-wide service held in the U. B. Church.

During Rev. Henry's pastorate, Elders reported rather regularly on their visits to the sick and shut-ins of the congregation, whom they felt it their duty to call on, in the same manner as the pastor calls.

George Conrad Henry, Pastor.
Nov. 1st A.D. 1894—

To indicate that travel was still somewhat slow and primitive by our standards today, one note in the record serves to point this up. On January 29, 1905, Rev. Henry says he attended a meeting of Lutheran Education Workers at Scotland, Pa., and "Drove up in sleigh with H. Ott."

It was in 1905 that the Sunday School then under the careful eye of Mr. William A. Nickles, superintendent, celebrated their 75th Anniversary. The observance was held March 19, and Rev. T. C. Billheimer, former pastor, was the guest preacher, and used the text II Corinthians 5:14. Rev. Henry, in his folder announcement for Passion Week Services beginning April 16, said: "For the eleventh time together, we are praying . . . these days be full of the consciousness of His presence . . . As members of His Church nothing will make us so good as practicing, as we have the opportunity daily in speaking Christ-like words, in doing Christ-like deeds, giving in a Christ-like way. The past year has been punctuated with blessings. The tenderly reminiscent seventy-fifth Anniversary of our useful Sunday School marks the beginning of a new epoch in individual activity, and actual soul-winning—the whole congregation at work in His Church which is in Shippensburg."

By the end of 1906, Pastor Henry had a heart attack and was ordered to a period of rest for nine months. Council extended his vacation time, and endeavored by various means to secure supply preachers, and the work continued by a saddened, but zealous group of members.

In April 23, 1907 a special meeting of Church Council elected Rev. Roy Hampshire, a middler from Gettysburg Seminary—who had entered the ministry with J. Roy Strock, who later was Missionary to India, supported jointly by Carlisle Church and Memorial Lutheran, and for four months, he was the supply for Dr. Henry here. Rev. Henry returned to his ministerial duties in October 1907, and during the year had been granted the honorary degree, Doctor of Divinity by Gettysburg College. He was also elected President of the Synod, and always strove to do whatever he could for his church and community, but his physical condition could not stand the strain. It may interest some to know that Dr. Henry kept a detailed record of every church service and sermon. He wrote constantly for church papers and other magazines. He was a great lover of nature and the outdoor life. One detail again

may interest our readers, namely, he began the practice of observing the anniversary of his installation at Memorial Church by preaching a sermon having some numerical reference to the years of his observance, i. e.—

1. One Way Only
2. Two Lives: Human and Divine
3. Three in One — The Godhead
4. Four Anchors
5. Five Loaves
6. Six Waterpots
7. Seven, the Mystical Number
8. Eight Witnesses
9. Nine Symbols
10. Ten Pounds for Ten Servants
11. Eleven Remained
12. Twelve Foundation Stones
13. Thirteen — Jesus with the 12
14. "After the Space of 14 Years."

Although he held Communion Service the Sunday before, and was busy preparing for Community Evangelistic Services, so dear to his heart, for the coming Sunday—the heart used so freely to serve his beloved "flock," couldn't take it, and death came suddenly January 18, 1909.

He went as he wished—active to the last, in the Service of His Lord and Master. His funeral, held in the church he labored so long and hard for, was extraordinarily large—every available place was filled, hundreds standing in and outside, and it was thought by some that nearly every adult in town came and passed his bier to pay a parting tribute. Business houses, schools, everything closed, and a genuine feeling of grief was evident among his friends in the community, as well as his Lutheran "flock."

Rev. A. B. Bunn Van Ormer came on the local scene later in 1909, elected August 1, and began October 1, and served until 1914. One of the first things was to remodel the Sunday School Chapel, enlarge it by building the gallery at a total cost of $4,624.41, and purchase 150 new seats at a cost of $315.00.

On August 19, 1909, the Council decided to turn the maintenance of the parsonage over to the Ladies Mite Society.

On December 17, 1909, the first duplex envelopes were ordered to be used in our congrgation. At this same meeting, a motion to adopt a card index system for keeping church records was favorably acted on. Unfortunately these later were not kept up, and the records seem to have been lost. The bound book type of record seems more sure of being preserved.

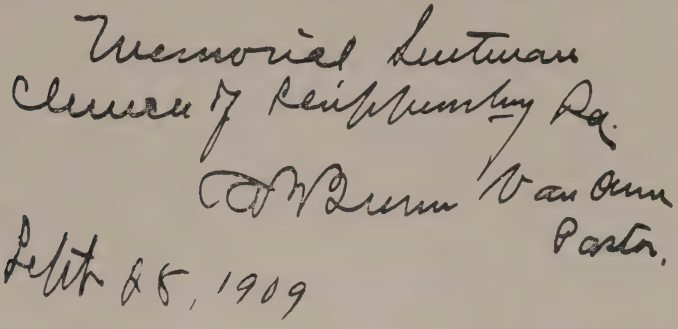
February 14, 1910, Council decided to purchase the individual type of Communion Set.

In 1912 Evangelistic Services were held for several weeks, with good results. By March, a branch of Lutheran Brotherhood had been organized by the men of the church. The church was struck by lightning on Sunday, June 23, 1912, and set on fire, which was put out by the sexton. Lightning rods were ordered installed.

During his pastorate much growth occurred, both spiritually and numerically, and several increases in salary were made, to in one way help express the member's appreciation of his splendid services. An every-member canvass, or visitation, was organized and carried out with success. The

Sunday School made special efforts to have all members of the Church School join the church.

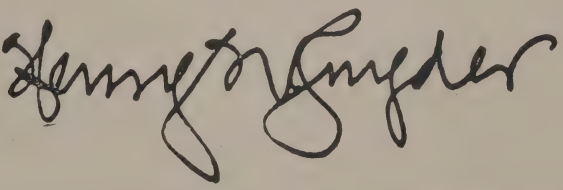
On Palm Sunday, April 5, 1914, one hundred new members were received into the fellowship of the congregation—a record. By confirmation 21; by baptism 46; by letter of transfer 18; by renewal of faith 15.



On September 30, 1914, Dr. Van Ormer resigned to go to another charge. The report to Synod his last year showed 630 confirmed members, and 604 communicant members.

By November 29, 1914, the congregation voted to call Rev. Henry W. Snyder of Mercersburg, Pa., and his acceptance was received under date of December 12, to begin January 18, 1915.

The church continued to grow and move forward under Rev. Snyder's youthful, but capable hands. The times again presented much to be anxious about, for the years of his pastorate were 1915-1918, quickly recognized as War Years. Early in his pastorate, Pastor Snyder requested the Elders to be at the church doors each Sunday morning and evening to shake hands with all people.

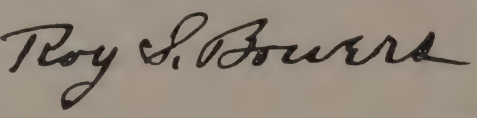


Our fine church building was sadly in need of renovation and restoration. Large stones were so loose in the walls that they could be lifted out. Loose plaster, water stains, other damage from leaky roofs, time faded and dirtied walls, shabbby furnishings, all indicated early action was necessary. As usual, the congregation decided to go ahead and fix up, clean up, redecorate, and since the organ proved to be beyond repair, a new organ from Moller was purchased. At the rededicaiion services in 1916, held during the week of January 23rd to 30th, the total cost of $18,000.00 was pledged by members. What finer tribute, to the leadership of Rev. Snyder and his co-workers of that period, could be paid?

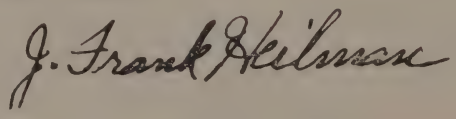
Rev. Snyder resigned, and a call was sent to Rev. Roy S. Bowers, who accepted and served from 1918 to 1925—six and one-half years. These, Pastor Bowers remembers with great pride and delight. Rev. Bowers remembers on his first visit, a solo sung in Sunday School, "Buy More Bonds." Many men of our congregation were especially drawn to Pastor Bowers'

leadership, and the church attendance grew steadily. Two hundred and fifty to three hundred at a Vesper Service was not unusual.

The congregation also undertook the task of paying part of Dr. J. Roy Strock's salary, with the Carlisle Church which originally sponsored him when he entered the mission field in service to India, September 3, 1908.



When Rev. Bowers resigned to go to another charge, the call was sent to Rev. J. Frank Heilman, who was serving in Baltimore, Md. as Field Secretary of the Board of Foreign Missions. During his short stay, 1925-26, here with us in Shippensburg, the mission attitudes of a large part of our congregation was further improved. This period marked the 150th Anniversary of our congregation under known pastoral care, and also the West Penn Synod observed their Centennial. The augury for a fine career here was ended by the death of Rev. Heilman.



At Synod that year, tribute paid Rev. Heilman mentioned, among many other fine attributes and qualities, that "He had a fine mind, which he assidiously cultivated . . . Added to his fine qualities of mind and will were the equally fine qualities of soul, a deep love, and a strong spirituality."

In 1926, a call was sent to Gloversville, N. Y. to Dr. W. W. Barkley, and he came to serve 19 years, or until 1945. A large number of our present members still remember Dr. Barkley as their pastor here. It will be difficult to delineate some of the high spots in the history during his service, without running the risk of giving a great deal of detail but that we must understand is inevitable. How much nicer it would have been, if some one with facile pen, had recorded for the future, something of such details of each pastor when his service had ended, and while the memory was still fresh and vivid, and it would be unnecessary to depend simply on scattered records, written memos, etc., which too often give little of the flesh and blood of the living characters we want to portray, and their impress upon the development of the organization.

The late twenties were fabulous times, as some will remember. People were growing careless, life was held cheaply—the inevitable result of a World War which snuffed out nearly ten million souls, and a readiness to "eat, drink and be merry" in the fabulous boom which followed.

Rev. Barkley found a deeply conservative group in the Cumberland Valley, and endeavored in his preaching to steady those who wandered, and who may even have tended to waver in their pursuit of Christian Ideals. His fine family were growing up in the parsonage, which understandably was getting a bit worn and antiquated, and the ministry beckoned to these. Shortly after settling here, the idea of enlarging the Church School was again actively considered. This had been first considered in 1915, when the church was renovated, and for which plans had been drawn, but set aside and stored in the Peoples National Bank vault, because the estimated cost, on top

of the other expenses that had to be incurred, seemed impossible. Now these plans were taken out and examined, and slight revisions made in keeping with the days needs, and demands. A building, not only to provide adequate Church School facilities, but also looking to a youth, not too well provided for on a seven day a week program, of growth, activity and development—a fine gymnasium activity room suitable for moving pictures, lectures, social and luncheon occasions, pastoral office facilities, and the like, were all included, to be built on the west side of the Chapel, and a playground outside, as well as a garden for quiet meditation, was to be developed. By July 1927, authorization was secured, the work started, and plans made to secure funds to pay for it, in full on completion. Pledges were secured, and everything seemed in good order. By 1928, the work was completed and everyone felt a justifiable pride in the development and evident accomplishment. Some structural weaknesses developed, beyond the period of claim, so that leaks here and there, and other problems, plagued the Trustees. But first—the big dedication services which were planned and held June 10th to 17th,—one week—in 1928. Many of the conservative and loyal members began paying their obligations, and the cry of the period to spend freely, found others too often with little or nothing left of their slightly larger incomes, due to the easier times. Pledges could wait until tomorrow. In little more than a year, the day of reckoning dawned, and the Great Depression came, crashing many paper fortunes to nothing, and creating untold hardship through lack of business, lack of jobs and smaller, or no incomes. The world was in a serious way, and while our conservative community suffered with all others, fortunately the wildest of spending and gambling orgies, had not been as liberally indulged in by our people. But when business slowed down, little or no work was available, and even farmers found little demand for their products at prices that gave them even a bare living, pledges were rejected by their makers, and to add to the difficulties, the chairman of finances for the new building, was stricken and died. The task of gathering up all the loose ends and trying to bring order out of chaos, was something that brought many unfortunate scenes and developments, and individuals found it difficult to be themselves, and maintain a strong faith in the ultimate solution.

It fell to many of the faithful to pick up the obligations of others, even after they had sacrificed to settle their own pledges from their meager savings. Little wonder that the use, so gloriously planned for the new building became sidetracked. Anything thought of usually involved more money. A streamlined budget was impossible to balance, with the constantly dwindling income.

Many used specious arguments to explain their diminished church activity. Many felt their clothes, which had to serve, not good enough to be seen in church; others, embarrassed by conditions, thought to avoid the appearance of doing little by avoiding the services. Others, used the time-worn objections to criticize the personal habits of some who tried to render what service they could, but who may not have lived as uprightly as they should, and still others used the occasion to blame the condition upon our spiritual leader. A recital here of some of these disagreeable details is not for any other reason than to have the reader realize that there are good and bad times, high and low spots in every human institution, and it is not good to endeavor to cover up the unlovely things, because then we are not being fair, nor realistic. Such things can occur again, unless the members fortify themselves by genuine Spiritual growth, and faith in a personal Saviour.

Had we all been so endowed, even these dreadful times of the early thirties would have been met in a spirit of Christian love and consideration, and we would have cherished our congregational worship more than ever, gladly sharing what little we had, and being encouraged by one another in our common trust of Jesus' Divine Care.

Our Pastor was plagued with problems at home, just as every family seems to be, and needed the love and tender consideration that we would wish for ourselves, but too often we denied it. Then the awful march that upset the peace of the world, as dictators spread their evil ideas and venom upon the European Continent, and preached false doctrines to their people. Many of us watched in awe and chagrin, as great people seemed carried away by lust for "something for nothing," and a demand for power that never could be satisfied. The world was horrified when war eventually came, and inevitably we were drawn into it. The death and destruction spread over the world was incalculable, but when at last God's way survived and some of the evil ones were driven out, a task greater than any one could imagine immediately confronted us; and with it came real evidence that at last science had broken the barrier of atomic fission, and the ability to destroy has taken on a meaning so vast and terrifying that most people refuse to think about it. A more urgent need to develop our spiritual life arose, and while some progress is being made, too much remains to be done before it grows too late. The ability to literally destroy the earth as a habitation for mankind seems at hand, and only a firm, steadfast, active faith, and actively working belief to join hands with all men of Goodwill in a fellowship of true Children of God, can possibly bring about a new way of life for men. Too long have we faltered, and we dare not reject the challenge.

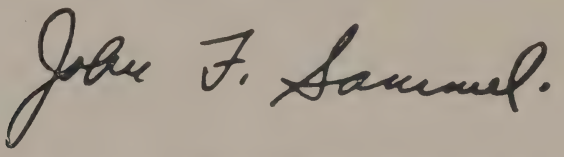
W. W. Barkley

After much prayer, and soul-searching, Dr. Barkley determined to shock his parishioners to a realization that they must never lose sight of God. He publicly read his resignation to the assembled church before concluding service one Sunday in 1945. It was dramatic and electrifying in its effect. Many who had grown to know and appreciate his many fine qualities, and his great sacrifices, were indeed saddened. Others could not quite comprehend what was happening. But it had an effect which, in the light of the recent years, indicates that God surely works in mysterious ways His wonders to perform. Too long had this large congregation grown into a static, even smug complacency—now something had to be done.

The Council wisely decided to seek a temporary supply pastor, while a new pastor might be sought. Rev. Robert Rau of Gettysburg College agreed to serve. At this point it should be said that while we have been unable to detail the great host of splendid servants of the Lord, ordained ministers of the Gospel, who generously came in times of sickness, interim pastorates, vacation periods, special absences for one reason of another; and preached excellent sermons, which have been stimulating and thought provoking, it is too bad that conditions of records and limitations of space prevent a recital of their services. But, a grateful people wish to thank any and all who have served thus.

Pastor Rau loved the Lutheran Service too much to see a large valuable group here, continue to ignore it. He was aware through his family connection with some members of our congregation, what the thoughts, feelings and ideas of some members were, but he felt it was a challenge to do that which he was sure would, and could only be most helpful to us in the future. He carefully, and painstakingly tried little parts, after careful explanation, and this, with his brilliant, and often so brief, yet thought provoking messages, most of us found ourselves willingly following his leadership in the matter. Meanwhile, in 1946, the Council and congregation decided to call Rev. John F. Sammel, a recently discharged Naval Reserve Chaplain, fresh from the Eastern Theatre of Operations. He accepted, and so we come to the current pastor of our history. Young, handsome, vigorous, imbued with a zeal to serve his Lord.

On June 30, 1946, Rev. John F. Sammel began his ministry with this congregation. Under his guidance, the youth work of the church has taken on new importance. Youth outings were popular events during Pastor Sammel's first years here. Busses were hired, and large groups of young people spent Sunday afternoons swimming at Caledonia, followed by evening Vespers at the Park. In 1946, the first Lutheran Students Association outing was held at the Fred Hargleroad cabin, with 94 in attendance. Its success can be seen in that the Hargleroad family has been host to this group every year, since that time.



About this same time, the Sammels began another new feature, Christian Family Night. Each family brought their own, but light, supper to the church on a Sunday evening, and a fine Christian program, including music and a message was presented.

Some of the highlights of the year 1948, included being host to the Women's Missionary Conference of Cumberland Valley District, and the initiation of the Confirmation Class Field Trips. The students of the class each year visit Gettysburg Seminary; Tressler Lutheran Home for Children, Loysville, Pa.; The National Lutheran Home, Washington, D. C.; and the Deaconess Mother House and Training School, Baltimore, Md. The purpose of the trips is to enable these young people from our church to see the evidence of the larger benevolent work of the church.

This was also the year in which the congregation first had the opportunity of sharing in the field work program of Gettysburg Seminary. Samuel Schmitthenner was the first of the student pastors to serve the congregation. Later, following his ordination, Sam became our missionary. On September 16, 1951, the church held a Farewell Service for Sam and Ruth before they left for India, and at the congregational meeting in January of 1952, the Schmitthenners were formally accepted as our missionaries.

Other student ministers who have been associated with our church include:

1949-50 Russell E. Fink
1950-51 Deane Schively

1951-52 Ernest Vetter
1952-53 E. Mahlon Clarke
1953-54 James Henneberger
1954-55 Stuart H. Lengel, Jr.
1955-56 Edward C. Livingston

From this association has developed another annual event, Student Pastor's Day. The first one was held on April 1, 1951, with Samuel Schmitthenner, Russell Fink, and Dean Schively participating. This year Student Pastors Day was on April 22, with James Henneberger and Stuart Lengel, Jr., conducting the services.

Important events that have occurred during Pastor Sammel's ministry include the celebration of the 175th Anniversary of the Church on December 31, 1950, and the burning of the church mortgage on May 20, 1951. This ceremony marked the final liquidation of the original debt on the unit of the building erected in 1926. The Elders of the Church Council (Walter Howland, Fred Sowers, and John Reeder), were in charge of the ceremony. Another of Rev. Sammel's ideas that bids fair to greatly improve our spiritual life, and those who join us in worship from away, is the custom of welcoming "visitors," for we are all Christians, and, therefore, friends and brethren in the Lord. How much more vital is this thought, than the old idea of welcoming "strangers."

The congregation has grown both physically and spiritually during the 10 years that Pastor Sammel has been with us. In 1946, there were 388 communing members, and in 1956 the rolls show 640 such members. Some of this growth is seen in the growing of the community, with the church keeping pace. This year, the congregation has four members residing in the National Lutheran Home in Washington, D. C.—Mrs. Frank Saltsman, Mrs. Nellie Miller, Miss Mary Belle Rickabaugh, and Mrs. Norris Neff; and one member at the Tressler Lutheran Home for Children in Loysville Pa. He is Norman Raybould.

Soon after his arrival in Shippensburg, Rev. Sammel saw a need for redecorating the church. After attending rededication services at another church, he reported in the Bulletin that he hoped the time would not be too distant when Memorial Church would be able to do the same type of thing. In 1949, the wrought iron fence along the Orange Street side of the church was erected. This was presented by the Intermediate Department as a memorial to Mrs. Anna Ritter, superintendent of that department for many years. On September 18th, of that year, the railing was dedicated, along with the Honorary window lights in memory of Mr. J. E. Reisner, former teacher of the Men's Bible Class.

Also in this same year, classes and individuals began the selecting of special gifts and memorials which would be included in the redecoration. Cash days were held this same year which helped provide funds for the redecoration of the Sunday School in 1950.

Many projects were involved in raising the money for this great program—Sunday School classes held dinners and sold greeting cards, one member sold flower bulbs from her garden, some of the men grew corn, and many other novel ideas were presented. At this time, men of the congregation were lending their time and abilities to doing preliminary repairs before the major ones were begun. The woodwork was painted on the exterior and the roof was repaired. Finally, at the congregational meeting in January of

1953, the architect's plans were presented to the congregation. From June 1955 until Palm Sunday of 1956, church services were held in the Sunday School Chapel while the repair work was being done. Then on March 26, 1956, Palm Sunday, the congregation was to enter a new phase in the Christian life of Memorial Lutheran Church, by worshiping for the first time in the inspiring sanctuary of our church.

Another youth development has been the acolyte corps. The first group of 9 graduates were recognized at a Sunday Worship Service, June 4, 1956. These young men should go on to larger duties in church affairs.

Outstanding characteristics of his pastorate has been the consecrated response of the congregation to the many challenges presented by the post-war years, the growth of population, and the larger spiritual opportunities. When faced with the necessity of renovating the aging church sanctuary, our people have responded beyond expectation to the spiritual task of honoring our Heavenly Father in His house of worship. Those people who originally opposed the change have united with those people who favored the beautification of our church, so that the outward loveliness of the building has been matched by an inward beauty and harmony of spirit.

At this point, during the week beginning June 17 to 24 inclusive, a series of worship rededication services are being held, not to proudly pat ourselves on the back for carrying out this fine work, but rather in Christian love and humility, to recognize how far we have fallen short in our responsibility to use all the beauty, and aids, and talents of God's Creation to be joined in rendering Praise, Honor, and Glory to our God, and to daily renew our failing strength at the altar of His Sanctuary, and strive to live a more Godly life here, and to trust Him in faith, hope and love, that we may be deemed worthy of salvation hereafter.

THOSE RESPONSIBLE FOR THE WORK

Charles A. Scheuringer, A.I.A., Philadelphia, Pa. ..... Architect
L. Roy Alleman, Orrstown, Pa. ..... General Contractor
Concrete Products Corp., Shippensburg, Pa. ..... Concrete and Products
Beetem Lumber & Mfg. Co., Carlisle, Pa. ..... Millwork
Kenneth Aughenbaugh, Shippensburg, Pa. ..... Heating
Hartman Rice, Shady Grove, Pa. ..... Electrical Contractor
James D. Novinger, Harrisburg, Pa. ..... Plastering
M. P. Moller & Co., Hagerstown, Md. ..... Organ and Special Millwork
I. H. Basehore & Sons, Harrisburg, Pa. ..... Painting Contractor
F. K. Hargleroad, Shippensburg, Pa. ..... Floor Coverings
Bowman & Co., Carlisle, Pa. ..... Carpet
R. O. Brechbiel & Sons, Chambersburg, Pa. ..... Pews
H. J. Hankinson, Carlisle, Pa. ..... Repairs to Stained Glass Windows

MEMORIALS AND GIFTS

PRESENTED TO THE GLORY OF GOD

The following is a list of the memorials and gifts which have been presented to the church at the time of publication of this booklet.

(Listed alphabetically by donors)

REREDOS AND DOSSAL—in memory of S. L. Bedford,
given by Mrs. S. L. Bedford and Daughters.

OFFERING PLATES—in honor of those who have worked in the Beginners' Department,
given by the Beginners' Department.

LECTERN BIBLE—in loving memory of Mr. and Mrs. C. Bruce Berry,
given by their daughter, Helen F. Berry.

SUB-FLOOR AND LABOR FOR INSTALLATION OF SAME—the gift of Mr. and Mrs. Paul E. Bogar and Daughter.

ALTAR BIBLE—presented to Memorial Lutheran Church,
the gift of William Borneisen and Family.

PULPIT BIBLE—the gift of the Confirmation Class of 1953.

HYMNBOARDS—presented to Memorial Lutheran Church,
the gift of the Confirmation Class of 1954.

ONE WINDOW IN THE PASTOR'S STUDY—in respectful memory of Charles E. Mower (1862-1956), and to the glory of Jesus Christ,
given by the Confirmation Class of 1956.

THE WINDOW IN THE DOOR OF THE PASTOR'S STUDY—that Christ may be pre-eminent,
given by Joyce Rabenold Coover.

CONTRIBUTION TO THE ORGAN FUND—the gift of Mrs. J. Calvin Cramer.

ONE CHURCH PEW—in loving memory of Lydia Catherine Cressler by Mr. and Mrs. Lewis H. Cressler.

RELEADING AND REPAIR OF STAINED GLASS WINDOWS—the gift of Mr. and Mrs. Ira W. Crosey.

ENTRANCE LANTERNS—the gift of Ira Crusey and the Men's Bible Class.

ONE CHURCH PEW—in loving memory of Christian Landis Curry, Jr.,
given by Dr. and Mrs. Christian Landis Curry.

BAPTISMAL FONT—in honor of Miss Elsie Brenneman, teacher of the Excelsior Class for many years,
given by the Excelsior Class.

COMMUNION RAIL—the gift of the FaHoLo Class.

ONE PANELED SCREEN BEFORE FRONT PEW—the gift of the Fidelity Class.

NARTHEX LIGHTS—the gift of Mr. and Mrs. B. E. Gilbert and Family.

ONE CHOIR PEW—in honor of Mrs. Harry Saltsman,
given by Mr. and Mrs. Ray Goodhart.

TRINITY PARAMENTS—the gift of Mr. and Mrs. Wilber Goodhart.

ONE CHURCH PEW—in memory of Walter Glessner,
given by Miss Rhetta Glessner, Miss Nora Glessner, Mrs. William Rader and Miss Yvonne Rader.

ONE CHURCH PEW—in memory of Mr. and Mrs. Samuel Glessner,
given by Miss Rhetta Glessner, Miss Nora Glessner, Mrs. William Rader, and Miss Yvonne Rader.

DULCIANA STOP ON THE ORGAN—the gift of Miss Rhetta Glessner, Miss Nora Glessner, Mrs. William Rader, and Miss Yvonne Rader.

FLOORING FOR BALCONY, HALL AND STEPS—in memory of J. A. Hargleroad, given by Mr. and Mrs. Fred Hargleroad.

TWO PANELED SCREENS BEFORE FRONT PEWS—a memorial for husband, James Martin Heiser and son, James Walter Heiser,
given by Mrs. M. Grace Heiser.

EASTER AND CHRISTMAS PARAMENTS AND CHOIR SCREEN—the gift of Mr. and Mrs. Walter Howland.

ORGAN CHIMES—in memory of Anna L. Ritter and in honor of Mrs. George Hoover,
given by the Intermediate Department.

CROSS, CANDELABRA, FLOWER VASES AND MISSAL STAND—the gift of the Joy Bearers Class.

LECTERN—in loving memory of Mrs. Clara B. Stough and Mrs. Etta Gill,
given by the Junior Department.

ACOLYTE CANDLE LIGHTERS—the gift of the Junior Luther League.

TWO ORGAN GRILLE ARCHES—the gift of Mrs. Edward Kitzmiller and Mrs. Charles P. Mateer.

FURNISHINGS IN THE PASTOR'S STUDY—in memory of Oscar Koontz,
given by Mrs. Oscar Koontz and Family.

ONE CHOIR PEW—the gift of Mr. and Mrs. Merle Lawyer.

FURNISHINGS IN THE PASTOR'S STUDY—in loving memory of Mrs. Josephine Lehman,
given by Eleanore C. Light.

BRONZE PLAQUE AT MEMORIAL WINDOW FOR FORMER PASTORS—the gift of Mr. and Mrs. Henry Luhrs.

THE PULPIT—given in honor of all those who have served this congregation in past years, and our present Pastor, John F. Sammel,
given by the Luther League.

ONE CHOIR PEW—the gift of Mr. and Mrs. Gordon Martin.

ONE CHOIR SCREEN—in memory of Mr. and Mrs. Oscar W. Martin,
given by their daughter, Frances M. Martin.

ONE CHURCH PEW—in loving memory of Mrs. Aaron Feister,
given by her daughter, Mrs. Howard Rogers.

ONE CHOIR PEW AND TWO ACOLYTE CHAIRS—in loving memory of our son, Jimmy,
given by Mr. and Mrs. Robert R. Miller.

HOST BOX—in memory of A. R. Morrison,
given by his wife, Mrs. A. R. Morrison.

CHOIR LIGHTS—a memorial to Samuel R. Railing,
given by Mrs. S. R. Railing and Sons.

CARPETING IN THE CHANCEL—in loving memory of R. W. Reed,
given by Mr. and Mrs. Robert H. Reed.

TWO CHOIR PEWS—in memory of Mrs. Anna M. Reeder,
given by Mr. and Mrs. John Reeder.

REFORMATION AND PENTECOST PARAMENTS—the gift of the Rockwell Family.

ONE CHURCH PEW—the gift of Pastor and Mrs. John F. Sammel and children, Fred, Jane, Mary Belle, Ann and Christine.

TWO WINDOWS IN THE PASTOR'S STUDY—in honor of the Rev. John F. Sammel, pastor of this church and his wife, Mary Zehner Sammel,
given by Charles A. Scheuringer.

ADVENT AND LENT PARAMENTS—the gift of Mr. and Mrs. William W. Seavers, Anna and John Seavers.

COMMUNION SET FOR 400, CLOTH AND NAPKINS—in honor of the Rev. Dr. W. W. Barkley,
given by the Senior Boys Class.

OUTSIDE LIGHTED BULLETIN BOARD—the gift of the Senior Department and the "Workers for Jesus" Class.

PANELING OF ALTAR SANCTUARY INCLUDING TWO DOORS—in loving memory of Romaine Lehman Strohm, wife of Clarence A. Strohm and mother of Edgar Strohm and Margaret Strohm Brechbiel,
given by Clarence A. Strohm, Mr. and Mrs. C. Edgar Strohm, and Mr. and Mrs. William R. Brechbiel.

EIGHTEEN CHANDELIERS—in memory of Mrs. Clarence Donnelly, teacher of the Sunshine Class 1915-1939,
given by the Sunshine Class.

MUSIC RACKS FOR CHOIR—in memory of Mary Fogelsonger, Laura McCune, and Esther Singeiser,
given by the Sunshine Class.

CHAIR IN THE PASTOR'S STUDY—in honor of the Rev. John F. Sammel,
given by Mr. and Mrs. Howard Watson.

THE ALTAR—the gift of Mr. and Mrs. Richard L. Weaver.

ONE CHURCH PEW—in memory of Richard R. Wolfrom,
given by Grace, Lawrence, Joel, Kenneth and Rolf Wolfrom.

ONE CHURCH PEW—in loving memory of Ralph Theodore Wolfrom,
given by his wife Gertrude Ramsdell Wolfrom.

PULPIT AND LECTERN CHAIRS—in memory of William M. Zeller and Family,
given by Mr. and Mrs. John H. Zeller.

VIOLA CELESTE OF THE PIPE ORGAN—in memory of George W. Zeller,
given by his wife, Mary E. Zeller.

BOOK OF REMEMBRANCE, REPOSITORY AND MEMORIAL CENTER—
anonymous gift.

"No great thing can be accomplished without sacrifice.
How little selflessness it takes to do much."

Contributors to Redecoration Project as of June 1, 1956

"Let us give and not count the cost, as He gave His life for us."

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Brandt, Mr. and Mrs. Donald C.
Brechbiel, Arthur, Jr.
Brechbiel, Mr. and Mrs. William R.
Brenneman, Miss Elsie
Brenneman, Mr. and Mrs. Paul
Brown, Barbara
Brubaker, Mr. and Mrs. Jacob T.
Bughman, Mrs. H. Melvin
Burkholder, Mr. and Mrs. Lloyd
Byers, Mrs. John

Caldwell, Mrs. Helen B.
Camp, Richard William
Carson, Jack
Carson, Mr. and Mrs. Richard
Casaday, Mr. and Mrs. Floyd M.
Cauffman, Carolyn
Cauffman, Mr. and Mrs. Paul
Chamberlain, Mrs. Frank
Cisney, Mrs. Eugene
Cisney, Jack
Clippinger, Huldah
Clippinger, Mr. and Mrs. P. D.
Clippinger, Mr. and Mrs. R. Bruce
Commerer, Mr. and Mrs. G. Arthur
Commerer, William E.
Cook, G. L.
Coover, Mr. and Mrs. William J.
Corkle, William I.
Coy, Larry
Coy, Mr. and Mrs. Wayne
Cramer, Mr. and Mrs. Ellis
Cramer, Mrs. J. Calvin
Cressler, Mr. and Mrs. Dewey
Cressler, Dorothy
Cressler, Mr. and Mrs. Frank P.
Cressler, Mr. and Mrs. Frank S.
Cressler, Mr. and Mrs. Lewis H.
Cressler, Lucy
Cressler, Mary, John and Lee
Cressler, Stanley
Crusey, Mr. and Mrs. Ira
Curry, Dr. and Mrs. C. L.

Davis, Richard
Deck, Mrs. Harvey M.
Diehl, Mr. and Mrs. John
Diehl, Mr. and Mrs. Samuel
Dixon, Marie
Donnelly, Mrs. Abby
Donnelly, Margaret
Downing, Margaret
Dubbs, Mrs. Allen
Duke, Ruth K.
Durff, Mrs. Clarence
Dysert, Jo Ann
Dysert, Mr. and Mrs. S. Woodrow
Eckenrode, Mr. and Mrs. Harry L.
Ellis, Mr. Raymond
Engle, Mr. and Mrs. John B.
Eschenmann, Mr. and Mrs. H. Richard
Etter, Dr. and Mrs. H. B.
Etter, Dr. and Mrs. Harry Stough

Farner, Mr. and Mrs. Delbert
Faust, Mr. and Mrs. Harold C.
Feldman, Mr. and Mrs. Donald
Fickes, M. E.
Fleming, Mr. and Mrs. Arthur
Florig, Mr. and Mrs. Robert L.
Fogelsanger, Mr. and Mrs. Burk W.
Fogelsanger, Edith A.
Fogelsanger, Lincoln S.
Fogelsanger, Mrs. Rhetta
Fogelsonger, G. Leonard
Foose, Gerald L.

Foose, Mr. and Mrs. Lloyd W.
Foreman, Mr. and Mrs. Charles A.
Forrester, Mr. and Mrs. Jesse
Fortna, Mrs. Anna
Freeman, Dr. and Mrs. Albert
Freeman, Robert and William
Fridinger, Mr. and Mrs. Robert C.
Fry, Mr. and Mrs. Andrew Z.
Fry, Craig
Fry, John
Fuller, Mr. and Mrs. Donald
Funston, Mr. and Mrs. Harold

Geesaman, H. W. (Estate)
Gettel, Mr. and Mrs. George
Gettel, Mr. and Mrs. Harry R.
Gibboney, Mr. and Mrs. James
Gilbert, Mr. and Mrs. B. E.
Gilbert, Mr. and Mrs. Earl G.
Gilbert, Shirley
Glessner, Mabel
Glessner, Nora
Glessner, Rhetta
Goddard, Mr. and Mrs. John
Goodhart, Mr. and Mrs. Lester
Goodhart, Mr. and Mrs. Ray B.
Goodhart, Mr. and Mrs. Wilber E.
Goodhart's grandchildren, Wilber
Patrick A. Mills
Kathleen Mills
Harry Clay Criswell
Gorsuch, Beverly
Goyt, Alta B.
Graham, Mr. and Mrs. Carl C.
Graham, John
Green, Pearl B.
Greenawalt, Mrs. Jane
Griffen, Stella
Grove, Mr. and Mrs. Howard
Gulian, Naoma
Gutshall, Clarence W.

Hafer, Mr. and Mrs. Wayne
Hale, Mrs. Lee M.
Hancock, Mrs. Ernest
Handshaw, Mrs. Edward
Handshew, Mr. and Mrs. Burk
Handshew, Richard
Hargleroad, Mr. and Mrs. Fred K.
Hargleroad, J. A. & Co.
(Ellis Rotz and Harold Keefer)
Hargleroad, Mrs. J. G.
Hargleroad, Dr. and Mrs. John A. II
Harglerode, Mr. and Mrs. Leighton
Harglerode, Mrs. Sarah
Hatfield, Mr. and Mrs. Charles
Hatfield, Mr. and Mrs. William
Heberlig, Mr. and Mrs. B. M.
Heberlig, S. Lenora
Heiser, Mrs. M. Grace
Heller, Emma
Heller, Mr. and Mrs. John
Heller, Mr. and Mrs. Lloyd
Heller, Mr. and Mrs. Wilbur M.
Helm, Mrs. Ben
Henry, Mrs. G. Harold
Henry, Harold, David and Martha E.
Henry, Margaret
Henry, Mr. and Mrs. Robert E.
Henry, Mr. and Mrs. Robert T.
Herr, Jane
Hockersmith, Mr. and Mrs. Allan
Hollar, Mrs. Courtney
Holtry, Mrs. Jane
Hoover, Mr. and Mrs. George
Hosfeld, Mr. and Mrs. John B.
Hosfeld, Mary K.
Howland, Mr. and Mrs. Erwin
Howland, Mr. and Mrs. Walter J.
Hubley, Catherine
Hubley, Dorothy
Hubley, Emily
Hubley, John
Hubley, Mr. and Mrs. Oscar M.

Ingram, Mr. and Mrs. John F.

Jacobs, Mr. and Mrs. J. Kenneth
Jensen, Mr. and Mrs. Henry
Johnston, Mr. and Mrs. William
Jones, Mr. and Mrs. James R.
Jones, Mr. and Mrs. Raleigh D.
Jones, Mr. and Mrs. Robert J.

Kann, Joan
Keefer, Mr. and Mrs. M. E.
Keefer, Mrs. Suzanne
Keller, Mrs. John
Kelso, Mr. and Mrs. Joe E.
Kendall, Mr. and Mrs. William E.
Killian, Mr. and Mrs. Harold E.
Killian, Mr. and Mrs. Ralph
Killian, Mr. and Mrs. Ray C.
Killian, Bernita
Kitzmiller, Mrs. Anna
Kitzmiller, Mrs. Effie
Kitzmiller, Mr. and Mrs. Samuel W.
Kline, Mabel
Koontz, Mr. and Mrs. Charles
Koontz, Mr. and Mrs. Frank M.
Koontz, Mr. and Mrs. Harry
Koontz, Mrs. Lulu
Koontz, Sandra J.
Koontz, Sidney
Krebs, Mr. and Mrs. L. C.
Krebs, Robert E.
Kyner, Mrs. Effie

Lawyer, Mr. and Mrs. Merle
Leach, Mrs. Harriet
Lehman, Mrs. Frank
Lehman, Mary E.
Lesher, Mr. and Mrs. Charles
Light, Eleanor C.
Lovall, Mr. and Mrs. James L.
Lovell, Mrs. John
Luhrs, Helene D.
Luhrs, Lt. and Mrs. Henry E. L. and
Terry Ann Luhrs

Luhrs, Mr. and Mrs. Henry E.
Grandchildren
Cheryl Annette Walker
Stephen Frederick Luhrs
Christine Michelle Luhrs
Lawrence Emerson Welker III
Henry Ernst Welker
Randall Frederick Welker
Terry Ann Luhrs
Lyons, Bessie
McBeth, Mr. and Mrs. Galen N.
McBeth, Mr. and Mrs. H. G.
McBeth, Marlin E.
McBride, Mr. and Mrs. Thomas
McCalla, Mr. and Mrs. Charles
McCallion, Nelson
McCracken, Mr. and Mrs. Eldon
McCrea, Mr. and Mrs. Kenneth
McCulloch, Mr. and Mrs. George
McCune, Laura
McMillan, Joan
McMillan, Mr. and Mrs. Wesley
Madden, Mrs. Ferne G.
Manherz, Mrs. George
Manherz, Mr. and Mrs. Nelson B.
Mark, Mr. and Mrs. William
Martin, Anne
Martin, David W.
Martin, Frances M.
Martin, Mr. and Mrs. Galen
Martin, Gerald
Martin, Mr. and Mrs. Guy
Martin, Mr. and Mrs. H. Royce
Martin, Linda Ilene
Martin, Mr. and Mrs. Reuben K.
Martin, Mrs. Raymond L.
Martin, Mr. and Mrs. R. Kenneth
Martin, Mr. and Mrs. S. Robert
Maser, Barbara
Mastalski, Barbara
Mastalski, Almeda
Mastalski, Johanna
Mateer, Mrs. Edna
Medlicott, Mr. and Mrs. William J.
Medlicott, William J. Jr.
Mentzer, Robert
Meredith, Mrs. Florence
Meredith, Mr. and Mrs. George
Mickey, Walter
Miller, Ann
Miller, David L. Jr.
Miller, Mrs. Dorothy
Miller, Mr. and Mrs. Glenn
Miller, Mr. and Mrs. Robert
Mittler, Mr. and Mrs. Bert
Mooney, Barbara
Morrison, Edith R.
Morrison, Mr. and Mrs. Frank
Morrison, Mr. and Mrs. Robert
Motter, Mr. and Mrs. James R.
Mowers, Mr. and Mrs. Walter
Mozingo, Mary Ellen
Mundorff, Mrs. Harry
Mundorff, Mr. and Mrs. Ray
Myers, Mrs. Glenn

Naugle, Mr. and Mrs. Harry
Naugle, Mr. and Mrs. R. Jack
Naugle, Mr. and Mrs. Richard
Negley, Mrs. Elsie
Nehf, Mr. and Mrs. James Lester
Nickles, Mr. and Mrs. Walter C.
Nickles, Dr. and Mrs. William
Noftsker, Mr. and Mrs. Paul B.

Ocker, Mr. and Mrs. John E.
Ocker, Mr. and Mrs. William F.
Ott, Mr. and Mrs. Harry A.
Overdorff, Mrs. M. Joan

Pague, Mr. and Mrs. Walter
Peacock, Mrs. Merle
Peters, Chester T.
Peters, Grace W.
Peters, Mr. and Mrs. Harold
Peters, Mr. and Mrs. Kenneth
Peters, Mr. and Mrs. Robert L. Sr.
Phillips, Margaret
Pilgrim, Lillian
Porter, Mr. and Mrs. William C.
Pugh, Mr. and Mrs. Frank
Punt, Mrs. Nelson

Rader, Mrs. William
Rader, Yvonne J.
Railing, Mrs. Jessie L.
Railing, Mrs. Sue
Railing, Susan Heller (Estate)
Reed, Dawn
Reed, Edna
Reed, Mr. and Mrs. Ernest
Reed, Mr. and Mrs. Harmon
Reed, Mr. and Mrs. Harold E.
Reed, Marie
Reed, Mrs. M. H.
Reed, Mr. and Mrs. Robert H.
Reed, Thomas
Reeder, Mr. and Mrs. David
Reeder, Mr. and Mrs. John C.
Reese, Mrs. Lydia S.
Reigle, Maud
Reilly, Mrs. Helen
Reilly, Mr. and Mrs. J. Thomas
Rickabaugh, Miss Mary B.
Rife, Mr. and Mrs. Carl
Rineard, Mr. and Mrs. Kenneth
Rock, Mr. and Mrs. Alfred
Rockwell, Charlotte
Rockwell, Mr. and Mrs. George I.
Rockwell, Mr. and Mrs. George W.
Rogers, Mrs. Howard
Rotz, Mrs. Lester

Saltzgiver, Grace
Sammel, Mr. and Mrs. Fred S.
Sammel, Rev. and Mrs. John F.
Seavers, Anna
Seavers, John C.
Seavers, Mr. and Mrs. William G.
Seavers, Mr. and Mrs. William W.
Seibert, Mr. and Mrs. Frederick
Seibert, Mr. and Mrs. Robert
Sellers, Mrs. Lillian
Shade, Mrs. Grace
Shank, Mr. and Mrs. David L.
Shank, Mr. and Mrs. Fries
Shannabrook, Mr. and Mrs. Frank
Shearer, Mr. and Mrs. Roy
Sheeder, Mr. and Mrs. William R.
Shetter, Mr. and Mrs. Melvin
Shugars, Mr. and Mrs. David
Shugars, Emma
Singiser, Mr. and Mrs. Richard N.
Singiser, Mr. and Mrs. Roy K.
Sleighter, Charlotte
Smith, Gloria
Smith, Mr. and Mrs. Roland
Smith, Raymond
Snider, Mr. and Mrs. Glenn
Somerville, Mrs. Galen
Sowers, Mr. and Mrs. Charles
Sowers, Mr. and Mrs. Floyd R.
Sowers, Mr. and Mrs. Fred
Sowers, Mr. and Mrs. Lester
Sowers, Norman
Sprecher, Lulu H.
Stake, Lenora
Staver, Mr. and Mrs. J. Herman
Staver, James H. Jr.
Stevens, Mr. and Mrs. Edward
Straley, Mr. and Mrs. Ralph E.
Strohm, Mr. and Mrs. Clarence
Strohm, Mr. and Mrs. Edgar
Tawney, Mr. and Mrs. Richard

Unger, Arlene
Unger, Mrs. Esther

Van Scyoc, Mrs. Richard F.
Van Scyoc, Richard F. Jr.
Vinson, Mrs. Ann

Warren, Mr. and Mrs. R. F.
Warren, Sally
Watson, Mr. and Mrs. Howard
Watson, Mr. and Mrs. Lester
Watson, Mrs. Raymond S.
Watts, Dr. and Mrs. Allan L.
Watts, Lila Lee
Weaver, Mr. and Mrs. Richard L.
Weaver, William
Welker, Mr. and Mrs. Lawrence E.
Wentz, Mr. and Mrs. Harper
Whitmoyer, Dr. Raymond
Williamson, Mr. and Mrs. Palmer
Wilson, Mr. and Mrs. Charles
Wingler, Florence C.
Wolfrom, Gertrude R.
Wolfrom, Lawrence, Joel, Kenneth and Rolf
Wolfrom, Mr. and Mrs. Richard
Witmer, Mr. and Mrs. Sidney
Wright, Dr. and Mrs. Earl

Zechman, Mr. and Mrs. Ronald
Zehner, Mrs. Minnie
Zeller, Mrs. George
Zeller, Mr. and Mrs. John H.
Zern, Mrs. W. A.
Zimmerman, Mr. and Mrs. Verne
Zinn, Elmer E.
Zinn, Mrs. H. C.
Zinn, Mr. and Mrs. Paul

CONTRIBUTIONS BY SUNDAY SCHOOL AND CHURCH ORGANIZATIONS

Beginners' Department
Confirmation Class of 1953
Confirmation Class of 1954
Confirmation Class of 1956
Excelsior Class
Fa-Ho-Lo Class
Fidelity Class
General Sunday School Treasury
Intermediate Department
Joy Bearers' Class
Junior Department
Junior Luther League
Senior Luther League
Men's Bible Class
Men's Brotherhood
Mite Society
Primary Department
Senior Girls' and Boys' Classes
Sid Koontz's Class, Senior Department
Sunshine Class
White Gifts
Women's Bible Class
Workers for Jesus Class
Young Men's Class

NOTE: In addition to this list of contributors, to make up our total receipts to date of $92,543.44, we had returns on sale of old equipment of $918.00, borrowed monies from the Peoples National Bank of $27,000.-00 and anonymous contributions, for which we could not trace the contributors, of $469.35.

Outstanding pledges to date: regular $15,652.70, and on Memorials $7,905.75, a total of $23,558.45.

Roy K. Singiser, Treasurer.

CHARLES A. SCHEURINGER
Registered Architect
505 Western Saving Fund Building
Broad and Chestnut Streets
Philadelphia 7, Pa.

May 3, 1956

Memorial Lutheran Church,
Rededication Committee,
Shippensburg, Pa.

Re: Memorial Lutheran Church Architecture

The interior of your Memorial Lutheran Church before the recent renovations were made, represented a great many interesting things, not the least of which, was the sincere and devoted interest of many of the members of a former day who had given their time, and thought and effort to provide a place of worship. However, in the nature of things, much was not consistent with the elements usually found in a Lutheran Church, and unfortunately there were some conflicting elements, from an architectural standpoint, notably the dissociation from the form of English Gothic design so beautifully expressed by the exterior of your church edifice. The task presented many difficult problems, and likewise some extraordinary challenges. How to minimize some of the architectural features, that could not be changed for one reason or another, yet, with care and thoughtfulness, might be left to exert a minimum of influence when all was completed; to make possible a design for the interior both in the nave and the chancel, through the general architectural styling and character, that would give your church a new and distinct meaning and influence. My aim has been to do that which would be helpful to the worshiper, and which would create for the congregation, a feeling of reverence and repose.

The altar is the central point toward which the worshiper should feel drawn instictively, immediately upon entering the Nave, and the new pews, or seating, have been purposely designed and placed to make the Cross, symbol of salvation, visible, by every worshiper, no matter where he might be seated. Equally important the sanctuary and chancel furnishings such as the altar, reredos, pulpit, lecturn, communion railing, etc., have been designed in Gothic character, harmonious with the architecture of the whole building as redesigned. The new straight center aisle further emphasizes the direct approach each believer has to the Altar of God.

The organ, choir area, and lighting, etc., are all desirable elements in the worship service, but all are part of, and contribute to, the service, as do the worshipers; so that at no time does any portion detract from the central attention of the altar. The altar and reredos has been designed distinctly, and on a monumental scale and in proportion to make it this outstanding focal point, and in the writer's opinion, we have accomplished that which now is preferred by those people familiar with your church architecture. Some may not yet have a full realization of these values, but before long they will also understand and appreciate it. The red brocade material in the panels of the reredos, not only gives color and brilliance for the background of the Cross, but that rich red color is also symbolical of the Blood of Jesus Christ shed for our sins. To effectively set the reredos off, and also so signify the heavens above, we have used a carefully selected blue for the walls.

It will be noted that a unique style of Cross, carved in beautiful oak, has been used, instead of the more commonplace brass Cross; and a complete description of the special carvings on the Cross, in the form of a series of medallions, should be made for an understanding of its symbolical significance. Pastor Sammel suggested these symbols, to illustrate the Passion of our Lord. The candelabra and flower vases likewise are hand-carved, and specially made for your church.

The paramants for the altar in the four liturgical colors of white, red, purple, and green have been made in silk from special designs created in ecclesiastical patterns or symbols, and with a distinctive scriptural passage appropriate to the Season, hand-embroidered. This will add another note of individuality to your particular church.

Specially designed lighting fixtures, with the most effective and modern of lighting arrangement, helps to create a warmth and cheerfulness. The lighting may be regulated to emphasize and further contribute to the worshiper's sensibilities during certain parts of the service: this, together with the furnishings and colors used in painting of the nave, which compliment and harmonize with the colors of the beautiful stained glass windows, that had been completely reconditioned to reveal a brilliance and beauty too long covered up; unite to be a part of the interior design intended to provide comfort and emphasize beauty, so desirable for developing a depth of feeling for worship in everyone using the church.

It is my belief that these renovations, refurnishings, and the redecorating, have created a spiritual and worshipful atmosphere which has all been combined to develop a setting that is both colorful and pleasing. Distinction, individuality, and beauty has all been used to make your church interior one which I feel is really outstanding for your community.

Charles A. Scheuringer

"Education interprets the past, enriches the present, plans the future."

OUR CHURCH
Showing Community Clock

OUR PASTOR
Rev. John F. Sammel

The Building Authority
Back row: Mark, McCracken, Sammel, Hargleroad
Front row: Hosfeld, Bogar, Howland
Absent: Watts, Weaver.

Our 1844 Church

Interior 1844 Church

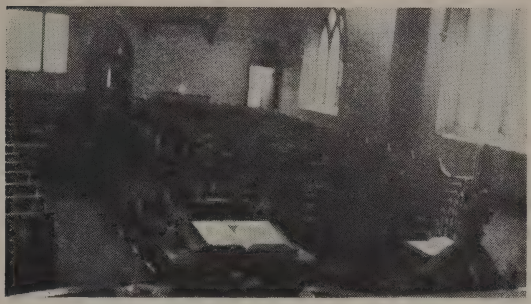
Men's Bible Class 1903
Note: Organ and Rose Window

Interior Church about 1950

Memorial Window Interior Rear

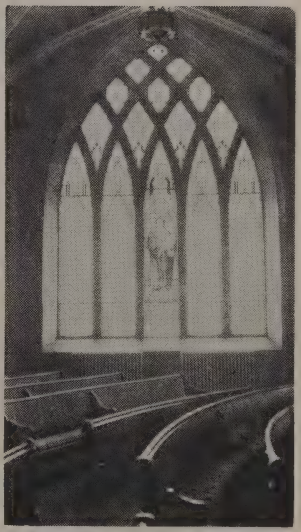
Old Church: Pulpit and Table Altar

Reddig Window

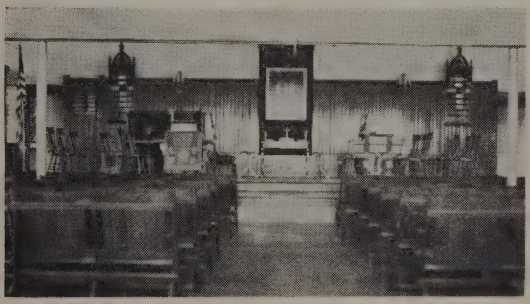


View of Old Church from Pulpit

Old Narthex

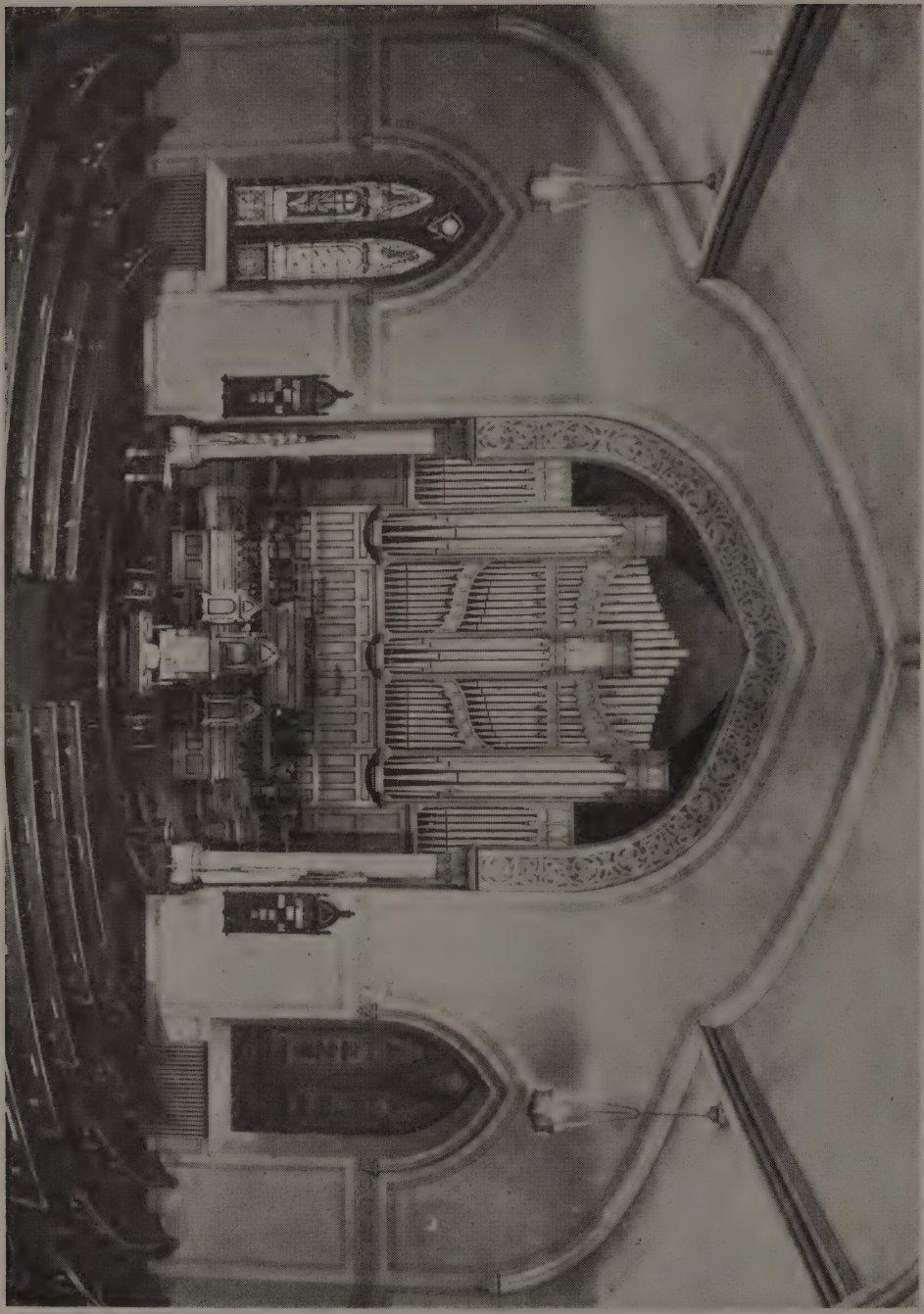


Luther Memorial Window



Chapel Worship Room

BEFORE



Interior of Our Church Yesterday

AFTER

Interior of our Church Today

Arch Structure

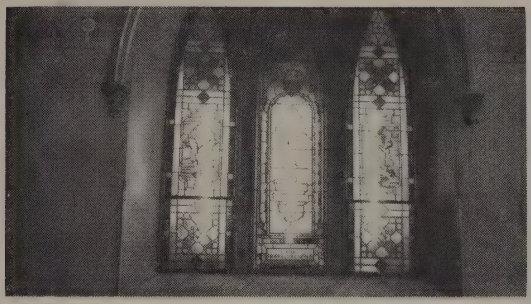
During construction temporary Worship Place

Preparation for New Arches

Plaster Arch being formed

Repairing Cracks

Lights and Painting work

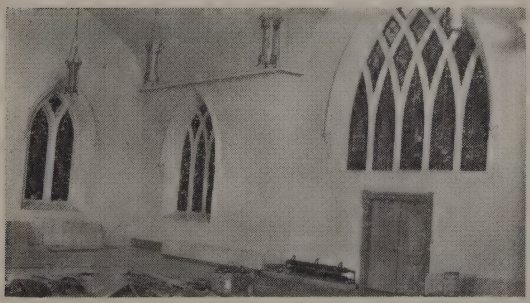


Holy Communion Window

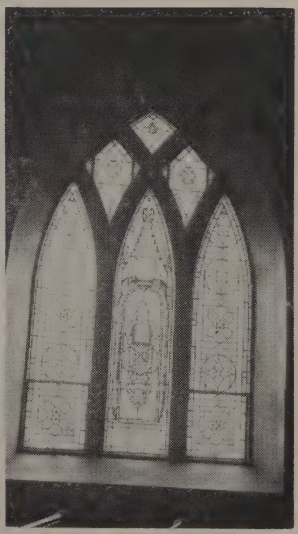
Baptismal Window

Old Church West Side

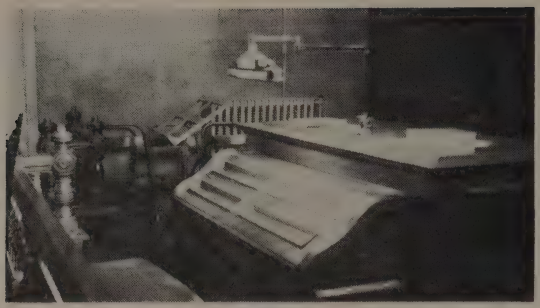
Reconstruction



New Improvements

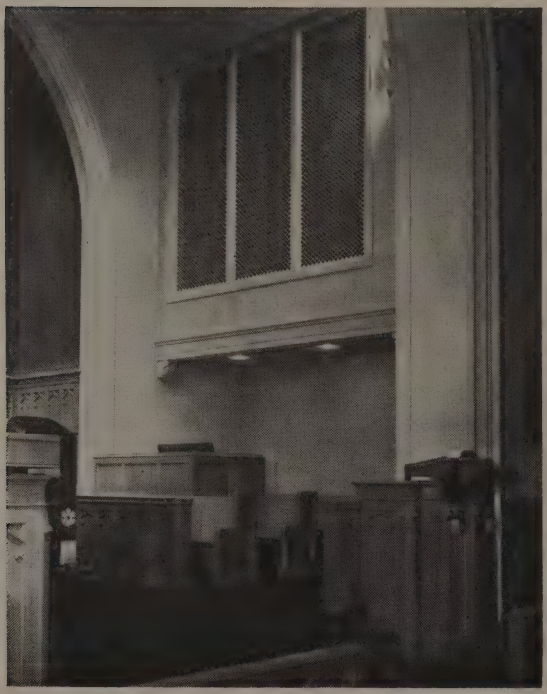


Peace Window



Old Organ Console

New Organ Console



Right side of Chancel showing Organ Console

Some Snapshots

Outside rear old Church

Pastor's Study Begun

Building Second Organ Chamber

THE EMPTY CROSS—FULL OF PROMISE

The Cross is the world's best known religious symbol. It's weight was carried by Jesus from Jerusalem to Golgotha. A pilgrim from Cyrene, Simon by name, was drafted to help Him. At Golgotha, He was nailed to its timbers, the Cross was lifted up, and thereon He bore the greater weight of the world's sin. This event led St. Paul to say (I Corinthians 7:23), "Ye are bought with a price; be not ye the servants of men."

It was Friday of Passover Week, and because the Sabbath began at sundown it was necessary that His friends entomb His body before that hour. Sometime between the ninth hour, or 3:00 P.M., and sundown Joseph of Arimanthea, a good and just man, who awaited the coming of the Kingdom of God, went to Pilate and received permission to care for the body of Jesus. Another good friend, Nicodemus, brought a hundred pounds of myrrh and aloes and wrapped the body of Jesus in the spices and linen cloths as was the manner of the Jews. And so the Cross stood starkly empty against the world's sky.

Early in the morning of the first day of the week, the Resurrection burst upon a few friends with greater brilliance and power than the dawning of a new day. From this time all who bear the name of Christ worship Him on the first day of the week to commemorate His victory over death and the grave. And so the empty Cross gained added significance with the symbolism of Christ's resurrection. The faithful see, when they look at the empty Cross, much more than its bare arms; they see a sunlit, dew-spangled garden and One standing in its midst, Who said, "Lo, I am with you alway."

The Cross, as we see it in our Churches, topping their spires, gracing palm-thatched jungle chapels and vast, awesome cathedrals, symbolizes the resurrected, ever-living, victorious Jesus Christ, the Saviour of the world. Its empty arms tell us He is victor over man's crucifying sinfulness and conqueror of the confines of death and the grave, and that all who believe in Him shall not perish but have everlasting life!

This Cross, as we have it in our Church, is properly seen to be the central and dominant symbol that catches the attention and excites the worship of all who enter our beautiful house of prayer. It is central and dominant to remind us that we belong to the Church of Jesus Christ. "neither is there salvation in any other: for there is none other name, under heaven, given among men, whereby we must be saved." Acts 4:12. The Cross is set against the red dossal to remind us of the blood that was shed to make salvation possible. Choir, pulpit and lectern are divided so that the approach of everyone to the Cross of Christ may be unbroken and unhindered. The center aisle in our Church leads directly to the Cross, as a reminder, that all people are called by Christ to belong to Him, a fact that is a part of our Lutheran heritage, known as the doctrine of the priesthood of all believers. Every believer has equal claim to Christ's saving grace. This total arrangement is our way of declaring that the worship of the congregation, the singing of the choir, and the preaching of the minister are relevant only because human words and the Word are believed through the Word made flesh, even Jesus Christ and His redemption.

Our altar Cross is unique. It was conceived by Pastor Sammel, designed by Architect Scheuringer, and carved by John Fritz, of Philadelphia. The purpose of the Cross is to tell the total story of our Saviour's Passion and suffering at the hands of men, and to present the universal sinfulness that crucified

Christ and that was forgiven and overcome by the Crcuifixion and Resurrection of His Son Jesus Christ our Lord, as the saving gift of our Heavenly Father. Thus our Cross presents visually the Christian doctrine of the Atonement.

The Cross is made of wood, as was the original Cross; after which it is pattered. It is finished in natural oak to conform to the other woodwork in the Church. There are twenty-four carved medallions selected to tell the complete story of the Passion of our Lord as revealed in the Four Gospels. These medallions are polychromed to heighten interest in the twenty-four symbols. As the worshiper faces the Cross, the symbols are presented chronologically beginning at the bottom, going to the left arm, then the right arm, and finally the upper arm pointing to God.

Each symbol marks an event by which people, then as now, contribute to the suffering of Jesus Christ, and the worshiper can sense the meaning best if he will in all humility and reverence see himself rejecting Jesus Christ, in one or more of these many ways.

Starting at the bottom, then, the first symbol presents the alabaster box, representative of the indignation of selfish people who think that gifts for Jesus Christ are wasteful. It reminds us that our most precious gifts, should be dedicated to Christ; but that often we save for Him only the leftovers of life! " . . . there came a woman (Mary) having an alabaster box of ointment of spikenard, very precicus; and she brake the box and poured it on His head." (St. Mark 14:3) Jesus typified this gift as a good work, and it initiates our series of symbols of the Passion because Jesus said, "she is come aforehand, to anoint my body to the burying."

The next symbol presents the palm branches and suggests the impulsive enthusiasms of "much people" on Palm Sunday; whose support is woefully wanting, when put to trial on Good Friday. Those who shout glad "Hosannas," when they are in the majority; but who remain silent, when they are among the minority, certainly contribute indirectly, to the frenzied success, of the crucifying mob.

On the afternoon of this same day, "Jesus went into the temple, and began to cast out them that sold and bought, in the temple, and overthrew the tables of the moneychangers." (St. Mark 11:15) The symbol is of overturned tables and scattered money. In His awesome, righteous indignation, He strikes fear in our hearts, lest we misuse our priceless Christian heritage, in order to gain for self, what might be called "a mess of pottage." All who use the Church, in order to gain personal advantage, are shamed by this symbol of commercialism, and materialism being overturned in the Courts of the Lord.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, 'What will ye give me, and I will deliver Him unto you?' And they covenanted with him for thirty pieces of silver." (St. Matthew 26:14 and 15) Here we use a symbol of the money bag and the 30 pieces silver. This betrayal ranks as the greatest act of infamy, in all history. Yet, whenever we impose restraints upon Christ and His Church, by contriving to support His enemies, we participate in just such a betrayal. The thirty pieces of silver were the then current price for a slave.

The fifth symbol from the bottom suggests the Upper Room and the fellowship between Jesus and His disciples that was concluded with the Lord's Supper. The cup and the bread here represent the new sacrifice, for the sins of the world, that Christ is to be. No longer will men sacrifice doves and

lambs, to redeem their sins before the righteous God. From this moment, our Heavenly Father has given His only-begotten Son that whosoever believeth on Him might not perish but have everlasting life. Jesus commanded that we receive the Holy Sacrament "in remembrance of Him" and He promised that it is "for the remission of sins." St. Matthew 26:26-28. The bread and the cup represent His body and His blood, and bring the living presence of Christ, to the one who communes in faith.

"After that He poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." St. John 13:5. Jesus went on to say that all Christian disciples were to be motivated, by His standards of humble service. The symbol of basin and towel, keeps before us the vision of the King of kings and Lord of lords; kneeling before his followers, washing their feet, and saying, "the servant is not greater han his Lord." Too often we let our fastidious pride and our exclusive vanity overrule our impulse to give ourselves in the service of the Master.

The symbol of praying hands represents Jesus in the Garden of Gethsemane, and quickens us to a realization of how often spiritual laziness renders us dormant and asleep when we ought to be uniting with Him in praying for His Kingdom. The hour is constantly at hand, and for its vital decisions we ought to be realistically awake and urgently at prayer. The clear direction of the Saviour is "Watch and pray, lest ye enter into temptation." The spirit truly is ready, but the flesh is weak." St. Mark 14:38.

The next symbol represents the substance of Jesus' Gethsemane prayer. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." St. Matthew 26:39. The symbol shames the alert worshiper into realizing how often human willfulness overrides the Divine will. Our error is, that we usually pray for God's help in fulfilling our own desires, when we should pray for His strength, to enable us to conquer our desires, so as to be more ready to fulfill His will. Jesus' experience reminds us, too, that though God's will sometimes requires terrible sacrifice, it is the Way of Salvation.

As the prayer concluded, Judas and a band of men and officers came upon Jesus and the other disciples in the Garden. They came through the night, with their way lighted by lanterns and torches. It was by these primitive lights that Judas saw the One he identified with a kiss. The reference is St. John 18:3.

Above the symbol of the lanterns and torches, is the symbol that identified the method by which Jesus was to be taken. "And immediately while He yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and the scribes and the elders." St. Mark 14:43.

And although His Kingdom is not of this world, the sword played a brief part in the short drama described in St. John 18:10 and pictured in the last medallion on the lower arm of the Cross, which shows a sword, scabbard and ear! Typically brash and impulsive, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." And Malchus' claim to immortality in the Christian era, is because he was momentarily deformed at the hand of the big, uncouth fisherman, but who, a few months later with John as companion, was to heal the lame man at the Temple gates, "In the Name of Jesus Christ." Acts 3:6.

The symbols are so arranged that all those below the cross arms represent events that preceded Jesus' arrest.

On the extreme left of the horizontal arm, is the lash, ordered by Pilate in a futile effort to appease the chief priests, scribes and elders. As the trial began, "Then Pilate therefore took Jesus and scourged Him." St. John 19:1. The Governor, feeling that Jesus had done nothing worthy of death, hoped to release Him after the scourging.

The adjoining symbol represents the purple robe placed on Jesus by the soldiers assigned to guard the Prisoner. Because He had said He was King, they ridiculed His claim by placing a garment of the royal color on Him. St. John 19:2.

When the scourged, beaten, humiliated, Jesus was returned to the Governor's court, the crucifying mob continued to cry for His death and refused His release. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person; see ye to it'." St. Matthew 27:24. Pilate's basin is the symbol of weak and base compromise.

While the trial was progressing, Peter was among a group around a fire in the palace courtyard. His dress and speech gave him away and he was accused by a maid and two others of being of Jesus' company. "And Peter said, 'Man, I know not what thou sayest.' And immediately, while he yet spake, the cock crew." St. Luke 22:60. Peter's denial is typical of our weak, human desire to be popular, by disclaiming loyalty to an unpopular person or cause.

The four symbols on the left horizontal arm pertain to Jesus' trial, and are balanced by the four symbols on the right horizontal arm pertaining to His sufferings that preceded Jesus' death

The extreme right hand symbol presents the three nails by which Jesus was fastened to the Cross. In St. John 20:25, Thomas refers to "the print of the nails" as being the only evidence He would accept to prove that Christ still lived.

Next to the nails is the rope with which they "took Jesus and bound Him." St. John 18:12. In the eyes of the crucifying authorities, He was a blasphemer and criminal, and He went to His death, restrained, as one, who was cast out of society.

During the several hours when His sufferings gradually weakened Him, He cried out; "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." St. Matthew 27:48. The symbol shows the ladder, the reed and the sponge, with which His dying thirst was momentarily assuaged. He gave up the ghost shortly after this singular act of kindness.

The fourth symbol on the right horizontal arm shows the spears, the mark of the military, the might of the state, used to carry out the demands of authority. As was the custom, since no bodies should remain on the cross on the Sabbath day, the Soldiers were ordered to brake the legs of those crucified. They found Jesus dead already—so this was not done, yet as if to make sure, "But one of the soldiers with a spear, pierced his side, and forthwith came there out blood and water." John 19:34.

The central symbol is the familiar I N R I that represents the Latin capital letters for "Jesus of Nazareth, the King of the Jews." This inscription was

ordered placed on the Cross by Pilate in Hebrew, Greek and Latin, and served both as His accusation, the reason for His death; and for His claim to be Messiah. St. John 19:19.

Above the central medallion is the seamless robe, the only pure white symbol on our Cross. "They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be,' that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." St. John 19:24. The three dice represent the soldiers gambling, to obtain this seamless robe.

Above the seamless robe, is the symbol that is most difficult for the worshipper to interpret. It may help by remembering that when Jesus died, there was darkness over all the land, accompanied by a terrible earthquake. "And behold, the veil of the temple was rent in twain, from the top to the bottom." St. Matthew 27:51. Our symbol of the temple veil rent, suggests the heavenly wrath, that splits and divides, those who reject their Messiah; and sunders them from the truth, who fail to accept Him, Who is "the Way, the Truth, and the Life."

The crown of thorns was another jest at His claim to be King, and it represents the much deeper truth, that to become our King, He suffered and died. At the hands of sinful men, He was crucified, to carry our sins to death, so as to give us life. His Kingdom comes through meekness, mercy, humility, peace, persecution and suffering, and is truly not of this world, in any sense of the word.

The topmost symbol speaks of His seventh and final Word, the Word of Victory. "And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I commend my spirit'." St. Luke 23:46. The Hand of God points us to the house not made with hands eternal in the heavens, and reminds us of the victory over death and the grave, that He hath obtained for us, and for all who believe in Him. It is the symbol of resurrection, and concludes the story of the Atonement.

A band of black outlines the Cross, surrounds the symbols of His Passion, and symbolizes man's total sinfulness. However, the arms of the Cross are bound together, where they join by a Circle, the symbol of God's unbroken and everlasting love, which redeems us from those sins. Thus, finally and truly, the Cross is the symbol of life, never only to death.

Carved into the sides of the Cross, is the symbol of the vine and the branches, suggesting that if we are to obtain this eternal victory, we must be a part of Him, fastened to Him in faith. This beautifully carved emblem is reminiscent of our Church before its most recent renovation, when the walls of the nave were decorated with the vine and the branches; and the worshiping congregation was literally held together, by the force of Christ's wonderful words, "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me, ye can do nothing." St. John 15:5.

So our Cross begins and ends its superlative story, with the victorious affirmation of His atoning grace unto our salvation. May Jesus Christ be praised! Its creation has been a labor of love, inspired by the Holy Spirit. May those who admire it, love their Saviour, Whose story it so clearly and symbolically tells.

ALTAR APPOINTMENTS

The renovation of our Church created an entirely new center of worship and presented the Cross of Christ above a traditional carved wooden altar in Gothic style. For the first time in our Church it was necessary to consider proper appointments for our altar. In creating these appointments we wanted to enhance the story of the Atonement as told by the Cross. At the same time, we hoped to avoid detracting from the Cross by overemphasizing any other appointment.

In consultation with the architect the congregation's building authority developed ideas for the altar vases, the candlesticks, the missal stand and the seasonal frontals.

The altar vases, candlesticks and missal stand are made of oak with interesting and symbolic carvings relating the specific appointment to the purpose which it is to fulfill.

ALTAR VASES

The flowers that are placed in the altar vases serve to enhance the beauty of the sanctuary. Because they suggest God's loving and providential care, and yet are fleeting and temporal, these two vases symbolize two great spiritual truths. These truths are drawn from the beloved texts, "Consider the lilies of the field . . ." in St. Matthew 6:28, where Jesus is teaching the comforting spiritual rewards of faith in an all-wise and all-loving Father; and from I Peter 1:24 and 25, "The grass withereth and the flower fadeth—but the word of the Lord endureth forever." What could be more helpful to inspire genuine worship than the vision of fading flowers in contrast to the everlasting truth of God's Word, especially when the worshipper sees in the flower the suggestion of his own mortality, and in God's Word the promise of immortality.

CANDLESTICKS

The candlesticks hold and support the light which represents Jesus' words, "I am the Light of the World! he that followeth me shall not walk in darkness, but shall have the light of life." St. John 8:12. There are two candles because of the two natures of Jesus Christ in His ministry. He is at once human and divine; so the creeds have affirmed and so the faithful Christian believes. He is the Son of God, conceived by the Holy Ghost, and at the same time He is human, born of the Virgin Mary, and in all points tempted like as we are, yet without sin. He reveals God to man and relates man to God, and is therefore truly our Mediator and Redeemer. At the base of each candlestick is an angel to signify that this heavenly message is supported and held by a heavenly messenger. Near the top is the symbol "Chi-Rho," the Greek abbreviation for the name of Christ.

MISSAL STAND

The missal stand rests on the center of the altar and at the base of the Cross. On the missal stand is displayed the open Bible, typical symbol of the Protestant Reformation, and suggestive of Martin Luther's firm dependence upon, and zealous championing of, the cause of Christ as revealed in God's Word. Carved in the base of the missal stand and facing the congregation is the great phrase, "In the beginning was the Word." St. John 1:1. Fundamental to every phase of our faith is the proposition that our God is not a God of mystery but of revelation, and that He can be found and known and understood and obeyed, especially as He is supremely known in Jesus Christ. In one side of the missal stand is carved a bell, symbolizing God's call to

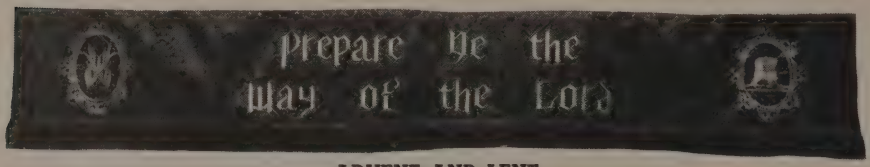
worship and the human need for the priority of hearing the Good News. On the other side of the missal stand are carved the crossed keys, suggesting Peter's confession as given in St. Matthew 16:18 and 19, and symbolizing the building of the Church upon man's acceptance of Jesus Christ as Saviour and Messiah.

PARAMENTS

One of the most interesting projects for our center of worship is the story of the development of the four seasonal frontals for the altar. Having not had an altar before the Church was renovated, the only paraments our Church possessed were those for the lectern and pulpit. These hangings were changed to suit the four seasons of the Church year, violet, white, green and red. With the addition of our altar we needed a new parament, called frontal, in each of the same four seasonal colors.

In developing ideas for the frontals we rejected the usual interpretation incorporating Latin or Greek words and phrases, even though such words and phrases had Christian meaning and autenticity. Our hope from the beginning was to suggest the meaning of the particular season with a reference or text from the Bible in the English translation—the language we use. Neither did we want to order stock types of frontals depicting already familiar Christian symbols visible in other parts of our Church. To have done this would have been uninspired and repetitious.

Since each season suggests a definite theme, it seemed proper to develop each of the four frontals around its own central theme. In order to do this we decided to have each frontal contain three parts: a central text, a symbol revealing God's purpose during this phase of His revelation, and a symbol representing the human response typical to that spiritual mood.



ADVENT AND LENT

The first season in the Church year is Advent, the preparation for the coming of the King. For this period the Church adorns its altar with a violet frontal, presenting the royal and kingly color, and suggesting penitential preparation for the coming of the King Who forgives and redeems. The violet frontal is also used during the Lenten season in preparation for Jesus' Crucifixion. For the Advent and Lenten seasons, we chose the great word of John the Baptist, the Forerunner of Christ, who said,

"Prepare ye the way of the Lord.

This text is authenticated in both Old Testament and New, and is both a warning and invitation to receive the One Who fulfills prophecy and saves the people of God. The text is found in Isaiah 40:3, St. Matthew 3:3, St. Mark 1:3, St. Luke 3:4, and St. John 1:23.

The symbol revealing God's purpose as felt during the seasons of preparation is an axe laid at the root of a tree, literally giving the picture of judgment and redemption as suggested in St. Matthew 3:10. The companion symbol on the violet frontal presents our typical human response to the com-

ing of the King by picturing palm branches as suggestive of the glad Hosannas that ring in the hearts of worshipers and that echo throughout the world when man, and mankind, receives his Saviour.

CHRISTMAS - EASTER - TRINITY SUNDAY

In the Church year the second season is the Christmas season, the period when we bow down before the King in child-like humility and loving worship. The color for Christmas is white, and the same frontal is used at Easter and on Trinity Sunday. In each instance white is the color symbolizing the perfect purity of God's gift of Himself to man in the form of Son and in the form of Holy Spirit. For this frontal a great text suggesting divine victory has been chosen from Revelation 19:6, and promising

"For the Lord God Omnipotent Reigneth."

The symbol representing God's purpose during these seasons when white is the color is the five-pointed star, suggesting God made man; the point upward, the head; points sideward, the arms; points downward, the legs. This symbol is very appropriately used as the sign for the Star which guided the Magi to Bethlehem. The Rose of the Messiah is set in the star as the emblem of fulfilled prophecy, as in Numbers 24:17. The companion symbol of human response is the familiar picture of the Cross and the Crown, suggesting that we shall receive the crown of righteousness through humble service, sacrifice and submission to the reigning King.

TRINITY SEASON

The third seasonal color is green, the color for the season of Trinity. This is the longest season in the Church year, and because it follows the sending of the Holy Spirit, the Comforter, to mankind Trinity season is known as the season of development and spiritual growth for which green is the symbolic color. For the season of Christian growth and discipleship the text is chosen from Paul's great Chapter on Immortality, and inspires the Christian with the assurance that

"Your Labour is not in vain in the Lord."

I Corinthians 15:58. The symbol representing God's purpose revealed in this season is the staff of the Good Shepherd resting on the entire world, foretelling the day when swords shall be beaten into plowshares and spears into pruning hooks, and when the lion shall lie down with the lamb—the day when Jesus shall be the world's Saviour and His peace shall rule the hearts of people. The globe, with the pilgrim's staff across, emphasizes our fellowship with all those all over the world who are also pilgrims on the Narrow Way, and who are looking for the coming of His universal reign. The companion symbol suggesting the human response that fulfills the Trinity text shows the laver or basin as a reminder of the foot washing in which the Saviour gave all Christians a true example of real service. The Cross symbolizes all services done for the sake of the Crucified, and is therefore placed within the basin.

PENTACOST, REFORMATION - THANKSGIVING - SPECIAL DAYS

The final seasonal color in which the fourth frontal is done is the color of red. Red suggests two separate themes—the theme of the heavenly Pentecostal tongues of flame, and the theme of human sacrifice in martyrdom for the Kingdom of Christ. The red paraments are used on Pentecost, Reformation, Thanksgiving, and special days commemorating the work and sacrifice of disciples, apostles, evangelists, and others who represent the heights of human endeavor for Jesus Christ. The appropriate text is Jesus' inspiring

charge to His disciples upon His Ascension and recorded in the Acts of the Apostles 1:8, when He says,

"Ye shall be witnesses unto me."

The symbol of Pentecost is used to present God's purpose during this period, and shows the dove of the Holy Spirit and the tongues of flame surrounding the Greek symbol Chi-Rho, the first two letters of Christ. God gives His saints the enlightening guidance of the Holy Spirit as well as the fire of holy devotion and zeal. Of such twin gifts are disciples, apostles and martyrs born. Thus God's purpose is to surround and glorify Christ with the fires of Christian zeal under the inspiration of the Holy Spirit. The companion symbol represents the magnificent exhortation of St. Paul in the sixth chapter of Ephesians, the tenth through the seventeenth verses, beginning ,"Finally, my brethren, be strong in the Lord and in the power of His might," and closing with "take the sword of the Spirit, which is the word of God." Here is presented the great weapon of strength, giving force to the Christian offensive. The symbol pictures a shield on which is laid the sword. Over the sword is the open Bible upon which is inscribed the word "Spiritus Gladius." Surely the only real strength a Christian possesses is his strength in the Lord and in the power of His might.

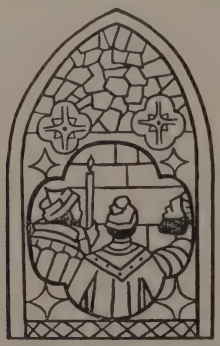
In these brief descriptions of our four altar frontals is told the whole story of God's revelation of Himself in Christ, of His purifying Presence in the Holy Spirit, and of His inspiring and using poor human beings like ourselves in His victorious service.

OFFERING PLATES

The offering plates that are passed among us at each service of worship tell their own story, too. Carved around the rim of the oaken plates is the intertwined crown of thorns. Here is the gentle suggestion of how much Christ sacrificed for us and our salvation, and here is the inspiration for greater efforts at sacrificial stewardship on the part of the worshipper.

BAPTISMAL FONT

A completely new Baptismal Font stands at the left front of the nave inside the Communion Rail and adjacent to the window of the Sacrament of Holy Baptism. It is made of hand-carved oak, octagonal in shape, and embellished with the symbol of the vine and the branches as suggested in St. John 15:5. A Cross crowns the cover, and by the Cross the cover can be swung aside to facilitate Baptism and the entrance into the Christian life of another one, new-born to the Faith.



THE ORGAN AND ITS PLACE IN WORSHIP

The origin of the organ goes back into the dim past. The flute, from which it sprang, is pictured on the most ancient monuments. The history of the organ is likewise the story of man trying to control a large number of flutes at the same time. His struggle in solving the many problems that were raised, with the multiplicity of flutes, stagger the imagination. The supply and control of air, the adoption of "harmonic" stops, the voicing of pipes, the improvement of valve actions, and many other things, rose to plague the organ builders. One by one, these difficulties were overcome, and the result is today's modern organ which holds the pre-eminence as an instrument to aid worship.

Of it, DeBalzac said, "The organ is in truth the grandest, the most daring, the most magnificent of all instruments invented by human genius. It is a whole orchestra in itself. It can express anything in response to a skilled touch. Surely it is, in some sort, a pedestal, on which the soul poises for a flight forth into space, essaying on her course to draw picture after picture in an endless series, to paint human life, to cross the 'Infinite' that separates Heaven from Earth. . . . Nothing, save this hundred-voiced choir on earth can so harmoniously fill all the space between kneeling men and God."

OUR FIRST ORGAN

When the first exclusively Lutheran Church was built on our present site, in 1844, it should be remembered that our forefathers were in a large part German, or of German descent. The services were mostly in German. They had brought with them a rich, deep love of harmony and melody, and loved to sing psalms and hymns. Therefore, a necessary piece of equipment would be a piano to help with the singing. It was not very long, however, before an organ with foot-pedal bellows, of the nature of those instruments we refer to today as "the old antique parlor organs," was secured, and this served for about twenty years, when it was deemed best to replace it with a similar instrument; and by giving it good care and attention, considering the difficulties under which any instrument would have to be housed in those days, this was made to last until the new, or second church was built in 1882-83, which is our present building.

When we realize that heat for the original building was supplied from a chunk stove which was fired almost entirely with wood, and kept going through the night preceding the Sunday service, and then very often the heat was only sufficient to take the bare chill off the room, even this rather rugged instrument was bound to suffer also from the extremes of weather, particularly freezing cold, which would be the condition of the church between services. Later on, somewhat better heat was supplied, but still it was never considered wise to keep heat in the building throughout the week. In one of the pictures of the interior of the original church, this organ may be seen at the front of the meeting room.

OUR SECOND ORGAN

When the new church building was erected, it was realized that the old organ could not be adequately repaired, nor would it be of sufficient capacity for the new church being built. While actually two foot-pumped organs had been owned by the congregation, the second of which, was almost identical with the first, except for some minor improvements that had been made in the instruments, we have considered them as one organ, since many people today would not consider them an organ at all, for church use. The change, which was now being considered was a major step for a sizable in-

strument, and which, in the nature of things, would probably be referred to as the first organ in the church, but we are referring to it as the second.

A committee was, therefore, appointed, whose responsibility was that of investigating available organs, and after much time and effort, a favorable report was given and authorization made to purchase a pipe organ with a hand-pump from J. H. & C. S. Odell & Company of Yonkers, N. Y., and which it was expected could be installed for use on or about the first day of October, 1883. The total cost was to be $2,500.00. Mr. J. Burr Reddig was chairman of this organ committee, who signed the contract for the church.

This new organ had 2 manuals, and a pedal organ consisted of 31 stops with 3 couplers and 8 patent pneumatic compositions. The deepest pitch was the grand bourdon, which was 16 ft. The wind box for this instrument was a few years later supplied with a special new type water pump, which came into vogue, but which led to occasional difficulties with neighbors, because the running water which developed the power for the pump was evidently wasted on the church grounds, and developed unsatisfactory conditions for neighbors who repeatedly complained to the church about the condition.

The dedication of this organ was held at the time the church was dedicated, on August 17, 1884, and Miss Annie Noftsker was the organist. It is unfortunate that the records are very incomplete as to all of the organists who have faithfully rendered this important service to our church over the the years, and unfortunately it would be necessary to spend a great deal of time and research to even attempt to get a partial record. We do feel that at least this brief tribute should be paid to all of those wonderful people who have brought the joy of this fine music, to join the voices of the members of the congregation over the years, in singing God's praises. Incidently, one of the pictures of the interior of the church which shows part of the Men's Bible Class of 1903, presents some partial idea of what this organ looked like in the church at that time. It will be noted also in this picture that the organ was so displayed that the round "rose window," which had originally been built for the back wall of the sanctuary, was left exposed to view.

THE THIRD ORGAN

Unfortunately, organs being made with human hands are very much like those who build them, for they get old and wear out, and must be put aside. So it was inevitable that this first large pipe organ, which had served for almost thirty years, and had been in need of constant repair, was found to be inadequate. On December 1, 1915, after due deliberation and consideration, contracts were entered into to purchase a new 2-manual, Moller pipe organ, Opus 1191. The purchase price of this new organ was $3,000.00. However, before the organ was installed, a sub-contract was made amending the original so that it was to include a set of tubular chimes consisting of 21 notes, at an additional cost of $300.00. This latter was duly entered into as the sole obligation of two Young Men's Bible Classes of the Church School, and a brass plate, which is preserved in the dressing room of the choir, was taken from the old organ when it was disposed of, and reads as follows:

The chimes
in this organ were presented by
The Fidelity & The Friendly Young Men's Bible Classes
December 1915

This new organ was the second large pipe organ, or actually the third organ as we describe it here, for our church, and replaced the Odell organ which

was removed by Moller Company. We believe it was destroyed upon removal, although we have no definite proof of this.

This 1915 organ was a 2-manual instrument, and consisted of a Great Unenclosed Division, A Swell Expressive Division, and a Pedal Division. It contained 20 stops, 32 registrations, and had a total of 1278 pipes. This organ was installed in the very front of the church, in the place usually provided as a sanctuary. A very elaborate display of pipe arrangement, with intricate panel work, was a familiar view to most of our members of today, and they may recall this scene by referring to the illustrations shown of the former church front in this book. Unfortunately, because of the size of this display, the round "rose window" already referred to, was blocked off from view, and covered up inside and out with boards. Actually only 17 of the display pipes were functional. The wind box for this instrument was supplied by a Kinetic Blower equipped with a 2 HP motor. The demand for the organ was approximately 1800 C.F.M., at 4" pressure. The action employed throughout the instrument was known as a tubular-pneumatic; which was the very latest design and development in organ actions at the time of the installation, having superseded the tracker or mechanical action, and it was the general type available until some ten or fifteen years later, when the present day electro-pneumatic action was developed.

The old instrument was removed from our church by the Newcomer Organ Company of Washington, D. C., who are renovating it and dividing it into two or three smaller units, to be installed for use in Mission Churches in the Washington area.

OUR ORGAN TODAY

Our new pipe organ has been planned and designed in accord with modern tonal traditions, being comprised of four tonal divisions, the resources of which will be controlled from the console at the will of the organist by means of three keyboards of 61 keys each, to be played by the hands, and one keyboard of 32 keys to be played by the feet. The four divisions are known as the Great, Swell, Choir and Pedal Organs, and include 23 ranks of pipes, a set of chimes containing 21 tubes and 21 individual voices. It is a product of the M. P. Moller, Inc., of Hagerstown, Maryland, and was designed by members of the Moller staff, in consultation with Robert Clippinger, Herbert Springer, and the Music Committee of the Church. The contract for the organ, which cost $26,680, was signed December 15, 1955 for the church, by Walter Howland, Lay President.

The Great Organ is played from the middle manual or keyboard and contains the majority of the Diapason Chorus stops, the pipes of which are freely voiced to give the type of tone that is most typical of the organ, hence its name, the Great or Main Organ.

The Swell Organ is a later development of the pipe organ as its name implies, the entire division is enclosed in a chamber from which the tone egresses through Swell folds arranged very much like ordinary venetian blinds. The organist controls the amount of expression by means of a foot pedal, and thus can increase or diminish the sound as required. This division is played from the top manual or keyboard.

The Choir Organ in very early instruments was placed near the church choir to accompany the singers, but today its function is mainly to provide a second expressive division to include stops which are designed to be different enough to enable the Swell and Choir to be used either to contrast

or to compliment each other. This division is played from the lower manual or keyboard.

The Pedal Organ is played by the organist's feet, and in general the division comprises a majority of lower pitched and heaver stops than would be suited or desirable for the manuals.

The origins of organ building are shrouded in antiquity, and development has been as uneven as that of most instruments. In the seventeenth and eighteenth centuries, the organ had become known as the king of instruments; but by the early twentieth century it probably reached its lowest point of artistic integrity, for it had lost its attributes of uniqueness, and had become an imitator and entertainment medium in the amusement world.

However, within recent years the organ is regaining its character. It has a literature of its own that no other instrument, or group of instruments can adequately present. Artistic progress is reaching back into the past to recover many of the advantageous tonal principles that had fallen into disuse. As built by a front-rank firm, the modern organ retains all the tone color developed in the romantic era of building, yet is disciplined and organized by the principles that made the classic organ supreme. Nowhere in the world, but in America, is there just this balance of varied elements; the result is not a replica of the old, but rather a synthesis of the old and new that allows a presentation of all styles of music with the required tonal balance.

Our new organ is truly an American organ, ideally suited to liturgical, concert, or accompanimental use. It stands in organ chambers to each side of the chancel with ornamental grilles to enclose the tone openings. The console is located to the right side of the chancel. The connection between the console and the organ chambers is by a series of electric cables. The organ action is of the electro-pneumatic type designed and developed in the Moller factory, and is noted for its simplicity and ruggedness. Its ease of operation, and its prompt response are due to the refinements in engineering designs which are incorporated in it. The electrical system of the organ makes use of pure silver contacts and a new type of electro-magnet, both exclusively developed by M. P. Moller, Inc.

Each pipe in the organ was designed and made to fulfill a specific function. The result, is a blend of organ tone with no single voice predominating, since the characteristic tone-color of each stop, is not to be exaggerated.

The entire instrument was designed and custom built to fulfill the musical requirements of our church service. The specifications of our organ are as follows:

GREAT ORGAN

8′	Diapason	61 Pipes
8′	Spitzflote	61 Pipes
4′	Octave	61 Pipes
2-2/3′	Octave Quint	61 Pipes
2′	Super Octave	61 Pipes
	Chimes	21 Tubes
	Tremulant	

SWELL ORGAN

8′	Rohrflote	61 Pipes
8′	Viole de Gambe	61 Pipes
8′	Viole Celeste T. C.	49 Pipes
4′	Principal	61 Pipes
4′	Harmonic Flute	61 Pipes
III Rk.	Plein Jeu	183 Pipes
8′	Trompette	61 Pipes
4′	Oboe Clarion	61 Pipes
	Tremulant	
	Blank	

CHOIR ORGAN

8′	Gedeckt	61 Pipes
8′	Dulciana	61 Pipes
4′	Nachthorn	61 Pipes
2-2/3′	Nazard	61 Pipes
2′	Blockflote	61 Pipes
8′	Clarinet	61 Pipes
	Tremulant	

PEDAL ORGAN

16′	Soubasse	44 Pipes
16′	Dulciana	32 Notes
8′	Octave	44 Pipes
8′	Bourdon	32 Notes
8′	Dulciana	32 Notes
4′	Super Octave	32 Notes
16′	Contre Trompette	32 Notes
8′	Trompette	32 Notes

Total pipes, notes or chimes: 1570

OUR STAINED GLASS WINDOWS

Many memorials went into the Lutheran Church of Shippensburg, but as is inevitable through use, wear and tear, and age many of these have disappeared after having served their purpose. Some things are, because of their nature, slightly more permanent in character, and this is particularly true of the stained glass windows which over the years have helped to beautify the Church, and silently teach a lesson through their symbolism. Because these form a very real part of our present renewed church, and also because everyone, including the visitors, are usually interested in some of the significance of the symbols beautifully expressed in this medium, we want to take time to describe a few of them. There are a number which we will not describe, most of these being in the Church School portion of the building. Perhaps some day someone will add the description of them to this treatise.

Spiritual inspiration and beauty shine forth from the lovely stained glass windows of the church. Our windows were created in matched pairs and serve as silent messengers to the devout. They speak when no one is speaking of the means of Grace, the Word and Sacraments. The pair on the front wall of the Nave speak of the Word made flesh and the saving power of His Cross; at the sides beginning at the front, they speak of Baptism and the Lord's Supper; the central pair of Christ, the Church's founder, and Luther, its reformer; and to the rear, a pair expressing the Word in Old Testament and New. Each window presents a message to the worshiper, who may look upon the glowing colors and clear pictures of the stained glass art.

Entering the Nave, we see a pair of matched windows on either side of the Chancel Arch. The one to the right was presented by Henry Noftsker and Family, and the one to the left was given in memory of Bertha E. Reddig by her father, J. Burr Reddig. Both windows show the saving power of the Cross of Christ.

The window to the right speaks of the Cross, on which has been placed the Redeeming Love of Christ, symbolized by the large red heart, and all made part of an anchor. In the sixth chapter of Hebrews, the author, describing the solid assurance of God's promise, says, in the 19th verse, "We have this as a sure and steadfast anchor of the soul." Jesus, the fulfillment of God's promise, is the anchor for our personal life, keeping us from dashing against hidden reefs of pride, vanity, and selfishness. Jesus is the anchor of the home, keeping loved ones considerate, affectionate, and forgiving. Jesus is the anchor of the church, to save her from being wrecked through unChrist-like purposes. The Cross is placed in front of a Divine Radiance which spreads the light of assurance and faith for all who accepts the security of Christian Living. The growth and peace of mind for the Christian believer is depicted by the green fronds to the left side, which come up and out of the earth, and reach upward toward Heaven and the Saving Light of His Grace. Significantly the emblem in red, blue, and gold is the Triumphant Cross entwined with the appropriate letters, "IHS," (indicating the name "Jesus") for the searching soul who seeks to find salvation in His Cross.

The left panel of this window shows a growing stalk, in full bloom, representing human life, beautiful but frail, encircled with the ever twining, but rising supporting encirclement of Christian Fellowship and Love, shown as a vine, superimposed upon a strong golden band to represent Christ's unique and priceless bond with all Believers enduring through all Eternity. At the top, the symbol in color of the letters "A - O" (Alpha and Omega), the beginning and the end of all life be found perfectly and simply in God.

The window to the left of the Chancel shows vividly a Cross from which the brilliant rays of light spread out in all directions. It speaks of the Cross that lifts us up. Jesus said, "I, if I be lifted up, will draw all men unto Me." The magnetism of Divine Light works through the Cross. Christ wants to lift us up and save us. The Cross is envisioned as breaking through the dark clouds of doubt and despair, and offers faith, hope, and comfort to all men. At the base of the illustration may be seen the sacrificial lamb, "Agnus Dei," Christ, the Lamb of God, who takes away the sin of the world. At the top, the Crown of Life is symbolized as being offered to all who believe and seek salvation through Jesus Christ our Lord.

The right-hand panel of this same window again shows the symbolic stalk illustrating the flower of life, the human being, who is so easily cut down and removed, but again supported by the vine of human fellowship, strengthened by the golden bond of Christ which encircles and supports it. However, in this instance this band bears the specific memorial wording for the daughter of the donor. Finally our attention is drawn to that abiding faith of the Christian Believer by the symbol of the Saving Cross of Christ, shown with the constantly renewing of life in the green growth from the base, but which, as it grows, clings to, and is supported by the Cross which it entwines, and from which the mortal life gains immortality.

The two Sacraments of the Lutheran Church, Holy Baptism and the Holy Communion, are portrayed by the pair of windows to the front of the Nave on the side walls. We have two Sacraments illustrated, because these were the only two acts that were commanded by Christ, and have a Divine promise connected with them; and are represented by earthly materials—water, bread, and wine. These Sacraments, with the Word, are the Means of Grace for the Christian. To the left is the Baptismal window. In it we see an angel standing with the child, Samuel, who is being directed and dedicated to God, all his life. Above this panel is an anchor with the inscription, "Put your trust in God." On the left side of this central panel appears a white dove, representing the Spirit of God descending on Christ after his Baptism by John, and saying, "This is my beloved Son, with whom I am well pleased." Matthew 3:17. To the right side is a baptismal font, below a bright star, speaking of the enlightened life that begins with the Christian's baptism. Each of us is sinful, for we not only possess the capacity to disobey God, but we also sin by thought, word, and deed. Baptism is what God does to forgive our sins. The water used in baptism is a sign of God's cleansing power, and is of value only when connected with God's Word. The single name on this wondow, "Kunkel," indicates the family who provided this memorial.

To the right is the Lord's Supper, or Holy Communion, window, which was placed in memory of Frederick and Sarah Cressler. In the left and right panels of the three-panelled window, we see the earthly elements of this Sacrament, the sheaf of wheat suggesting bread, and the cluster of grapes, the wine. In the main central panel the traditional symbol (Agnus Dei), the Lamb of God, is above the communion cup, which is bathed in brilliant Heavenly light. Under the picture of the cup, we read, "This do ye in remembrance of Me." Luke 22:19, and I Cor. 11:24. Through the sacrifice of His body and blood He is truly "The Lamb of God that taketh away the sin of the world." This window speaks of Jesus as the all-sufficient atonement for human sin. Surely, "We have been bought with a price."

On the side wall at the rear of the Nave is another pair of very meaningful windows. The one to the right, is in memory of Mrs. Charles Horn, and is the window of the Old Testament, Law and Justice, whose authority is double-edged. "The Word of God is living and active, sharper than any two-edged sword." Heb. 4:12. It shows the sword against a palm branch and on top of both of these are the tablets of the ten commandments. All is suspended in the firmament, assuring us that not only life, but God's Truth and Law is meted out from on High. The sword is an offensive weapon, a symbol of war; therefore, this is a window of warfare—a spiritual battle. The palm branch symbolizes the victory of the King. Palm Sunday was a time of triumphant rejoicing, but what is that joy in comparison to the day when swords shall be beaten into plowshares, and the instruments of war are converted into instruments of peace—when men shall be guided by the Sword of the Spirit which is the word of God.

The symbol at the top centers the verities, or the four-squared Truths of God, which are surrounded by the Circle of the Saints in Heaven, and the whole is overshadowed by the symbolic Cross indicating the means of atonement for man's salvation, and encircling these, by means of the intertwining vine with the good fruit, being the fellowship of all true believers; and the entire assemblage is bathed in the Blessed Heavenly Light of God the Father.

Opposite this we find the window of Justice, or the Prince of Peace window, which tells of the New Testament when God's punishment for sin is replaced by His new covenant—peace through forgiveness of our sins. It was presented by Mrs. D. B. Meredith. In its center one will see the palm branch, symbol of the loving rule of the King. The lamp reminds us of Psalm 119, "Thy word is a lamp unto my feet, and a light unto my path." The open Bible illustrates the text in St. John 14:6, "I am the way, and the truth, and the life; no one comes to the Father, but by Me." To look at this window is to be challenged anew to build our lives on the words of the Prince of Peace. To indicate further the unity of these two windows, the same symbol at the top is repeated, and this further indicates that God's purpose is the same from the very beginning to the very end.

The largest windows—and the most striking--are in the center of the side walls. To the left, Martin Luther, the Reformer of the Church, stands firm and confident with his Bible in his hand. We can almost hear him declare, "I cannot . . . I will not . . . recant. Here I stand. I cannot do otherwise. God help me." Below him is a picture of his seal. In it we see a black cross within a red heart to remind us that faith in the crucified Christ saves us. The heart is fixed upon the center of a white rose to show that faith causes joy, consolation, and peace. The rose is fixed in a sky-colored ground, encircled with gold to signify the endless, precious life available in Christ.

The other panels in the windows are alive with glowing colors, and it is these delicate shades which prompted the architect in his choice of the interior colors of our beautiful church. "This window is a memorial to the pastors who have served this congregation."

The most beloved window is the one in the center of the right wall of the Nave. Here is beautifully presented Holman Hunt's painting, "The Light of the World." The inscription reads, "Behold I stand at the door and knock." Rev. 3:20. In it, one sees Jesus with a light in His hand, knocking on a door —the door of the human heart. It is barred with nails and the hinges are rusty; creeping ivy holds it fast. The threshold is overgrown with brambles

and thorns, all portraying the reluctance of man to open his heart to the call of the Spirit. At the threshold are two apples, the symbol of temptation. In the distance are three crosses speaking of Calvary. There are two lights in the picture. The one held in Christ's hand represents the light of conscience; the other light is the Light coming from the countenance of Christ, and offering salvation. Where conscience condemns, Christ delivers and forgives. Christ stands robed in white, denoting his prophetic office. His breastplae denotes the office of High Priest. His golden crown entwined with thorns, and His red cloak, proclaims the presence of The King. The picture sets forth the moment of decision that we all know so well. Here is the perpetual issue between the human and the Divine. True to the last detail—there is no handle on the outside of the door. The decision is ours; the door to the human heart must be opened from the inside.

There's a stranger at the door.
Let Him in.
He has been there oft before
Let Him in.
Let Him in ere He is gone,
Let Him in, the Holy One.
Jesus Christ, the Father's Son
Let Him in.

C. P. Maus, "Christ and the Fine Arts"

At the rear of the Nave, between the center doors opening from the Narthex, is a window given by the Excelsior Class of the Sunday School which is simple, yet delicately beautiful in keeping with the general idea of having no note to detract from the beauty of the sanctuary. Its sole symbolism is contained in the center panel, being a lyre superimposed on a score of music, and which simply, but effectively, points up the spiritual quality of music in the worship service, all of which is for the strengthening of mankind and intended for the Glory of God.

The large window, which transmits light through the daytime, at the rear of the church from over the balcony is not only of a beautiful design, but the color is soft and enhances the church, and maintains the high spiritual level and reverence of the worshiper as he turns to depart after the worship service. It contains no pictures. The window speaks a timely message of the many unnamed servants of the Lord, whose gifts to this church have been given quietly and in love. This large window has the appearance on the outside of one real large window separated by a solid portion at the level of the balcony floor, and this upper portion visible from the Nave, was presented, "In memoriam Anthony F. Wolfe, born January 1, 1809, died November 19, 1863."

The lower portion, best viewed from the Narthex, is of extremely beautiful, intricate design and brilliant colors, and was given in memory of John and Anna Noftsker.

It lends a churchly glow of royal purple in the Narthex as the worshiper comes and prepares to enter the sanctuary for worship. Its chief symbols consist of two central thoughts desirable to impress upon the mind of the would-be worshiper. To the left, the symbol of the Godhead, or Trinity, with the designation of God in the center (Deus), from which radiates Divine Light over all, but with positive connections indicating that each of the three forms, Father (Pater), Son (Filius), and Holy Spirit (Spiritus Sanctus) are definitely

God. The connection showing this is the word (Est), which means that the Father is God, the Son is God, and the Holy Spirit is God. Then each of these in the Trinity are connected, and the connection is labeled "Nonest," which means is not, which effectively points out that the Father is not the Son, nor are either the Holy Spirit.

The other symbol to the right is again the "Agnus Dei," the Lamb of God, represented by the pascal lamb of sacrifice, now symbolizing the Son of God who was sacrificed to atone for our sins, and who alone can take away the sins of the world. The lamb rests upon the Word, indicating that he was the complete sacrifice for all of the sinfulness of man, and through the Saving Power of Christ, based upon Revelation, he stands for the Perfect One who rests upon the Book of Revelation, holding the seven seals which likewise represent the perfect church as it finally must be, and which seals were opened in Heaven, and the lamb holds the triumphant banner of the victorious spiritual life. (Revelation V.)

All of these windows in the Nave, as well as the ones in the Narthex, given when the present church was built, have been completely reconditioned and cleaned as a part of our redecoration program. Their messages are now again bright and clear, and their inspiration will continue to benefit us and the generations to follow. These windows speak of Christ, His Church, the Word, and Sacraments, the salvation of men's souls for the worshiper, who would commune with the Spirit, in silence. This is but another way in which God's eternal message of love may be conveyed for the strengthening of the souls of men.

The word "Symbol" is derived from two Greek words, "syn," meaning together, and "ballein," meaning to throw. However a symbol is a token implying the throwing together or joining of an abstract idea and a visible sign of it. Someone has said "Christian teaching deals, in part, with supernatural elements, which can be vividly suggested to the human mind only by symbols and signs." The act of shaking hands is a symbol, our flag of stars and stripes symbolizes much of national life and the greatest symbol to a Christian is our plain or empty cross—The central point of a Christian Altar, reminding us constantly of our Divine Saviour's sacrifice and suffering and His Resurrection and through it His promise to all True believers of Salvation.

Liturgical churches like ours have always benefited from the enrichment of the service of worship through the understanding and significance of the liturgy and indeed decorations and symbols supplement this also.

Today, even many churches which are recognized as non-liturgical churches, have adopted some parts for new emphasis and the help and benefit that con come with such use to the worshipper. One may sit alone in a church, quietly—and with a genuine understanding of the meaning of the symbols and significance of the hangings, decorations and even the structure and parts of the church itself—find worship that is both rewarding and satisfying to the weary and their Christ hungry soul—by having reverent thoughts fill one's mind about these signs and symbols. We should never ueglect the opportunity to teach our children the meaning of these symbols, for they are full of long centuries old, rich heritage from Fellow Christians.

CHURCH ORGANIZATIONS

ACOLYTE CORPS

The Acolyte Corps is a group of boys from the fifth to ninth school grades, whose chief concern is to light and later extinguish the altar candle. They open and close all church services. This is a splendid activity for some of our youth, who thereby learn responsibility in church matters and after several years of this service, they graduate, it is to be hoped, into larger opportunities for church Service.

THE ALTAR GUILD

The need of an Altar Guild in our church became evident during the period of renovation and redecoration. A Directress was appointed in April 1956, and the organization of the guild progressed from that point.

The object of the guild is to prepare the place of worship, to provide and care for the furnishings of the altar and sanctuary, to care for the font, to keep in repair and cleanliness the vestments of the pastor, choir and acolytes, and to have general oversight of the cleaning of the chancel.

Mrs. John Burkholder, President

BENEVOLENCE COMMITTEE

The Benevolence Committee is appointed each year to see that the pledged benevolence apportionment is secured. Another task of the committee is the gathering of clothing for Lutheran World Relief. In this project, we are aided by the Missionary Society who pack the clothing for shipment.

Mrs. S. W. Witmer, Chairman

EVANGELISM COMMITTEE

The Evangelism Committee is the spiritual nerve-center of a year-around Evangelism Program. We realize that the evangelism task is the responsibility of each member, as Christians, and should not be put upon the pastor alone. The main concern of the committee is to awaken the whole membership of the congregation to its opportunities, as individuals and as groups, to witness for our Lord Jesus Christ. At present, it is made up of eleven members, eight of these members being chairmen of sub-committees, as set up during our participation in the area program set in motion in May, 1956.

Harold C. Bishop, Chirman

FLOWER COMMITTEE

Our Flower Committee is responsible for securing and placing flowers on the altar at all services, also to distribute these among the shut-ins, following the services. This committee makes the arrangements for all memorial bouquet gifts, and special flowers desired by members and friends to be placed in the church on specified dates. Provision to place such flowers in memory of some friend or member of a family should be made, preferably well in advance of the date they are to be used.

Mrs. David L. Shank, Chairman

THE FRANCES SEGNER MISSIONARY SOCIETY

The Frances Segner Missionary Society was organized by a group of 10 girls, January 28, 1936. At the organization meeting, in the form of a covered dish supper at the home of Mrs. Howard Stover, the decision was made to name the organization for Frances M. Segner, a member of our congregation serving the mission field in India. The Society was reorganized in September of 1946 at the parsonage, after a lapse of several years. The group is now composed of 22 active members. In addition to monthly meetings and participating in an annual Thank Offering Service, the society supports a protege in India.

Mrs. Elizabeth Myers, President

GETTYSBURG SEMINARY AUXILIARY

This Auxiliary was formed to aid in the raising of funds for use in the training program for Lutheran Women. All membership dues are contributed to that work.

Mrs. John A. Hargleroad, President

THE LUTHER LEAGUE

The Luther League is an organization of and for the youth of our church. Our meetings are conducted entirely by the members of the League, although occasionally we have topics presented by adults of our church and of other churches. Through our topics we strive to learn more of Jesus Christ our Lord. The Luther League is the most active youth organization in our church and sponsors several fund raising activities for church advancement each year. Above all, our League participates in activities in the church from which we receive much spiritual happiness.

Shirley L. Gilbert, President

LADIES MITE SOCIETY

Ladies Mite Society was organized June 1867. We believe that the first President was Mrs. Ida C. Reddick. Other presidents since were Mrs. Duke, Mrs. Gill, Mrs. John Heller, Mrs. Lewis Cressler and Mrs. Borneisen. Mrs. Heller has served until the end.

This organization endeavored to care for the Church kitchen and Social rooms, as well as the Parsonage. They have always endeavored to contribute funds for the improvement of the physical plant and they have given banquets, dinners, socials of various kinds and the like.

The past few years younger members of the organization have become interested in working with the Sunday School classes, and older members felt that they could not carry on alone. It was therefore decided to disband in May 1956. At that time the Society used most of its treasury to purchase sixty hymnals for the newly decorated church, and gave the balance of the funds to the rebuilding fund. Its remaining members hope to become members of a United Women's group if one be formed in our Church.

THE LADIES' MITE SOCIETY

A Tribute

Our Church Bulletin for Sunday, May 27, 1956 carried a brief announcement to the effect that the Ladies Mite Society was disbanding, an event which should have aroused every member of the congregation, and made everyone sad, indeed, because this was one of the most loyal and faithful organizations over the years, which seldom had anyone to sing its praises, but nevertheless carried on in a manner that should have the highest commendation. It is perhaps singular that at a time when the interior of the church has at last been brought into harmony and conformity with the beauty of the exterior, that this Society, which from the records was the soul moving spirit and force responsible for the wonderful church edifice which we enjoy, and which was erected in 1883, found it necessary to bisband.

Perhaps this small recital may help to pay some slight honor to all those who served through this wonderful organization, and by recalling this one incident, we hope all of our members today, and for years to come, will "keep green" the memory of these wonderful ladies who have labored long and hard, and unselfishly, as well as silently, over the years, for their Lord and His Church. During the 1870's, Council was constantly plagued with financial difficulties, and were aware that the church building then being used, was rapidly falling into disrepair; about which little or nothing could be done, because the ordinary operating costs and salaries, together with benevolence, were being met with the greatest of difficulty. Occasionally suggestions were made for renovating, and a few timid souls ventured to suggest considering a new building and new location, but never were able to get anywhere with the ideas. Some of us familiar with the difficulties experienced during the great depression, thought nothing could be worse, but perhaps had we read the record of those years, we would have been greatly encouraged, for their lot seemed to be much worse by comparison. Even the most meager repairs were frowned upon. At one such meeting, a long discussion was had before Council finally authorized the Trustees to buy a new lock for the front door of the church, the old one having fallen apart. Yet in spite of all of these difficulties, the Ladies Mite Society petitioned Council with an appropriate resolution, requesting that a congregational meeting be called as soon as possible, so that their resolution might be presented to the members, and pursuant to this request, Council called a congregational meeting on January 26, 1881, for the sole purpose of presenting the ladies' resolution, which we think deserves to be preserved, by quoting it in full.

"WHEREAS our church edifice is in a condition unbecoming the ability and profession of our people and hitherto all efforts put forth to bring about a change in this direction having failed; and

WHEREAS we believe it to be our solemn duty to exert our influence to obtain a suitable place of worship.

THEREFORE be it resolved that we the officers and members of the Ladies Mite Society of the Evangelical Lutheran Church of Shippensburg do respectfully ask permission of the congregation to erect a new suitable edifice for our place of worship, the same to remain the property of the Evangelical Lutheran congregation of Shippensburg forever.

Should this petition be granted we ask that the conditions be specified."

A motion to approve the resolution was made by S. S. Wolfe, and was carried unanimously.

The Council requested that the ladies consider themselves solicitors to secure subscriptions for the building, and at a Council meeting two months later, on March 26, 1881, they reported back, total subscriptions $6,167.00. Thus the impetus was given which set in motion the plans for our present beautiful church, and this, perhaps more than anything else, prompted the pastor, Rev. B. F. Alleman, to say, "For years we had the ability to erect a new church edifice and finally we had the will. In 1882, we began the building of this beautiful House of God. These stones shall be a memorial."

As an additional side light, it may be of interest to know that on April 24, 1887 it was reported to Council that all debts had been paid in full, or definite pledges were in hand to pay them; and a further side light indicates how often we overlook the words of cheer and compliment to the loyal "workers in the vineyard," because it was not until April 16, 1888 that the Church Council officially, and finally, expressed thanks to the Ladies Mite Society for the past financial aid rendered the church, and immediately coupled it with a request for help and assistance from them to pay the balance due on a roof repair bill, incurred for the old parsonage.

NATIONAL LUTHERAN HOME AUXILIARY

This Auxiliary was begun in our church in the Spring of 1956. The members will aid by helping to provide a pleasant atmosphere and surroundings for guests at the Home. Memorial Lutheran Church has four members, who are guests at the Home. Membership dues in the Auxiliary are used for the Home, and Auxiliary members assist and contribute to Home activities, such as the Founders Day Festival.

Mrs. George Zeller, President

WOMEN'S MISSIONARY SOCIETY

The Women's Missionary Society of Memorial Lutheran Church was organized October 14, 1877 with 65 members and 8 life members. They adopted a constitution with twelve articles in the by-laws. A membership fee of fifty cents was collected yearly. Mrs. B. F. Alleman, wife of the pastor, was the first president.

In 1920, the Annie E. Sanford Missionary Society was organized with 44 members. By invitation of the Women's Society these two joined in 1940 and today these two societies are known as the Women's Missionary Society. They have a membership of 41, nine life members and six in memorian members.

One of our own members, Frances Segner Gesler was commissioned September 5, 1929 and served the mission field in India for 12 years. She died while in service on November 17, 1941.

The aim of the Missionary Society—to pray for missions and missionaries and to support missions and missionaries at home and abroad—has remained the same from 1877 until today.

Mrs. Oscar Hubley, President

OUR CHOIR

THE MINISTRY OF MUSIC

Up to this time, it has not been possible to determine the exact date when the choir was first organized, or used to aid and enhance the worship services at Memorial Lutheran Church. It may have been about the time of the Civil War, or it could have been sooner. At least the church records show that frequent discussion was had about the organist and choir leader. It would be totally impossible to ever reconstruct a roster of those who from the beginning, have willingly given of their time and talent to beautify the services at the Lord's House with their vocal talent; and it has been equally impossible to compile a list of all of those who have led or directed the choir, and who because of their dedicated contribution, have contributed immeasurably through the ministry of music. This compilation should be made sometime however.

A robed choir was inaugurated within the memory of most members during the last quarter of a century, and with the more complete use of the liturgical service in recent years, the choir has helped to contribute much through a processional and recessional, the reinforcement of the musical responses of the service, and the singing of appropriate anthems, which together with the beauty of the organ music, and the sound preaching of the Gospel, has helped to make our present worship service significant and reverent.

Our choir director, Mrs. Harry B. Corl, has labored long and hard to create a choir of quality, and has selected music that is outstanding and deeply appreciated. She is a capable organist in her own right, and has filled in on occasions for us in that capacity also. She has done a marvelous work with our younger people., organizing and developing the Chapel Choir from the teen-agers, and a Cherub Choir from the primary grade children. This is, indeed, a laudable and full program of activity, which is deeply appreciated by every loyal member of Memorial Lutheran Church. Our thanks go to everyone serving on the church choirs.

"Music is God's gift to man, the only art of heaven given to earth, the only art of earth we take to heaven."

Walter S. Landor

SCOUT ORGANIZATIONS

The Boy and Girl Scouts, which have the use of the Fellowship Hall for their meetings, are really not sponsored by the church, although it is believed that the Boy Scout Troop, as presently constituted, was sponsored originally by the Men's Brotherhood, now disbanded. The Girl Scout Troops are sponsored by the Junior and Senior Civic Clubs, but in many cases the leadership and many members of the Troops are Lutherans, and our facilities are used, and we feel that this worthy youth activity should be mentioned. There is a Boy Scout Troop No. 120, as well as a Cub Pack No. 120, and the boys are usually expected to meet weekly. The Cubs, of course, meet at the Den Mother's homes.

The Girl Scouts from point of age, have had the longest association with our church facility. Although organized sometime before 1932, in that year Miss Emma Heller became the leader of Girl Scout Troop No. 4, and she has served as their leader continuously to date. A Senior Troop has, in these later years, been organized, and is functioning exceedingly well under the capable direction of two very active church workers. The church feels that this type of youth activity should be given every encouragement and support.

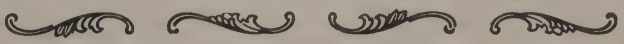
THE TOWER CLOCK AND BELL

What a marvelous idea the designers and builders of our church, and the people who authorized them had, when they decided to place a splendid timepiece in the tower at the highest point of visibility. A large clock face, with the hands amazingly accurate showing on all four sides of the tower, has for many years been available to the people of our community., and therefore, is known and revered by everyone. For many years the shades of night made it impossible to see the time, but the great voiced bell continued throughout the dark of night to peal out the hours, and there is no old resident of Shippensburg who has ever spent a sleepless night, but has come to appreciate this bell striking out the passing hours.

Along about 1936, when the clock was in need of considerable repair the Town Council recognized its responsibility to the citizens, and agreed to defray the cost of repairs. This may have been done at times previous without the writer's knowledge, but certainly it is a tribute to the value of the clock for the community, to know that they regarded it in that light. Again, about twelve years later, the accurate timekeeping started to fail, and an estimate was had from an outside source which indicated a need for $1,000.00 to make the necessary repairs. About this time our church treasurer, Mr. Roy K. Singiser, asked for permission to look the mechanism over, which was granted. He felt that he could make the necessary improvements and repairs, and did so; giving of his time and money for the necessary parts, and put the clock in perfect working order. From that time on, he has given it his constant attention, climbing the many steps to wind it at regular intervals, and oil it, and keep it running. What a tremendous labor and love for the church and the community, for which few if any words of appreciation have been expressed.

About 1952 it was suggested that the clock could be more usable at all times if an electric light would be placed, with the proper reflectors, over each face, and through the generosity of Mr. Harold Garling of the Valley Baking Company, who felt that the clock was a most important aid to the community, paid for the lights and their installation; and the timing device for turning them on and off with the sun was contributed by Mr. Wayne Hafer. The four dial faces and hands were in need of painting, and this was supplied by the Town Fathers. Now the duties of the caretaker were increased, because it was necessary to replace the worn out bulbs from time to time, which made it necessary to climb many more steps at not infrequent intervals. The clock and the lighting unit, and the maintenance of it is a tremendous service, and deserves the commendation of every member of our church, as well as every resident of this town.

While we have mentioned the clock bell which peals out the hours, we have not mentioned that this bell also is the bell which calls us to the worship services, and which is rung at all necessary times by the sexton.



We, as individuals, very often think of "The Church," as some abstracted existence, operating on a momentum of its own to do the Lord's work. The time has come for every Christian to realize that the Church is nothing more than a band of individuals who operate through the collective medium of various individual churches. "The Church" will meet the challenge of today only as each church meets the challenges of its congregation, its neighborhood, and its community.

CHURCH SCHOOL

The Sunday School has had a long and splendid history in Memorial Church, and has recently observed its 125th birthday, without any special services. It currently meets once a week at 9:25 Sunday morning, with organized classes in all age groups from the Cradle Roll to the oldest adult. The total enrollment is 636, and the average attendance is approximately 400. There are 75 officers, teachers, and staff.

The prime goal of our Sunday School is to teach the Christian way of life as founded in the Bible. The Sunday School is completely departmentalized, not only for age, but also for boys and girls, men and women, and the graded lessons are used in all departments, with good success. The Sunday School has always used a splendid orchestra to lead the singing of the hymns before and after the lesson period, and it would take a great portion of this book to record the many things of a worthy nature which the Sunday School has willingly and ably sponsored.

The Bible School has always been the "right arm" of the church, and endeavors to encourage its members to carry the lessons of the School into practical living, through genuine and understanding worship, at church services, and following of the Master's precepts in day to day living. The Sunday School has always been ready and willing to help in any special projects of the church, to develop the facilities for greater use and activity, and also is interested in furthering the many worthy objects of benevolence. In the current renovation of our Church, the Sunday School as a whole, and through its individual classes, has been most active in participating in the establishment of memorials, and the payment of the cost in a general way. It also assumed the obligation of rebuilding the old gymnasium into three fine additional classrooms, and a very practical and functional meeting hall, the Fellowship Hall; which we are now using and enjoying for much of the social activity of the church. This project alone, when it is fully paid, will amount to $10,000.00.

FELLOWSHIP HALL

In 1928, during the remodeling of the Sunday School section of the church plant, a gymnasium was added. At the time of this construction, there was a need for a place for the youth of the church to gather, and be enabled to enjoy physical activities under church guidance. It was felt that this room would lend itself to their activities, and could also be used for other church functions. Unfortunately the laudable ideas for the gymnasium never were fulfilled, although occasional use was made for some play activities; and the frequent large meetings and church dinners, etc., made good use of this facility, but this never was as nice a place as could have been had, had the activities idea not forced a practical design to the area. For a time the public schools rented the gymnasium, but they soon provided for themselves, and the church leagues never devolped the idea fully, and had no need of the basketball court. The Sunday School in recent years

because of the large number of babies, was becoming pressed for space, and after much thought, it was felt this area could be put to much better use.

During the present remodeling of the church, a plan was conceived to remodel the gymnasium to make it fit some of these more pressing needs of the congregation. It was decided at a congregational meeting in August of 1955, to secure contractors and undertake the work at that time. On September 30, 1955, construction work began. The entire project was underwritten by the Sunday School, as they needed the new room and did not wish to burden the church right in the midst of the new renovation and rebuilding endeavor.

The remodeling converted the gymnasium into a lovely Fellowship Hall. Soft board panelling in pastel colors was used to cover the walls. The ceiling was lowered and covered with accoustical tile, and the floor with composition tile. At one end of the room a stage was erected, and about the sides of the room and under the stage cabinets were made for the storage of folding tables, chairs and other supplies and equipment, handy to set up for special dinners, meetings, etc.

Formerly there had been a balcony above the gymnasium for spectators. This was removed, the rock blasted, and it, with the clay, was removed so the floor could be made level at the lowest part, and this area was completely enclosed with new walls, and three folding partitions spaced in the area to provide one large room, or small classrooms for little children of the Primary Department, so they may be instructed by the Church School.

The Cradle Roll Department is able to hold their class in the Fellowship Hall proper each Sunday morning, and the Nursery provided by friendly young people of the Sunday School, is also held here during church services, to care for little tots, should parents wish to use that facility.

This renovation has been a real boon and most valuable, not only to the Sunday School, but for all church organizations. Fellowship Hall is a most delightful place in which to have church dinners and meetings. It was first used on December 18, 1955, for the Christmas program presented by the Choir and Drama Guild. It also proved an ideal place for lay visitor dinners during Mission Week, just recently participated in by Memorial Church, and which we hope will stimulate a new, continuing evangelistic effort for all of our members in the years ahead.

While this portion is not completely finished, its usefulness and desirability will continue to grow and be enjoyed by all of the congregation. The kitchen facility which adjoins it, makes the variety of uses even greater than would the meeting room alone; and the atmosphere created through the new construction, is so much more pleasant for everyone using it.

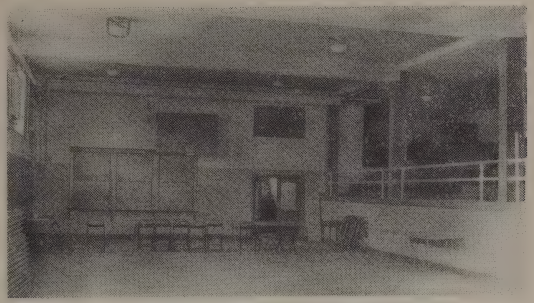
Indeed, Fellowship Hall is a most important adjunct in the life of the Church and the Church School. The family Church ideal is advanced by being practical to accommodate large groups, or families, for suppers, entertainments, rallies, socials, etc. Also lectures, dramas, educational movies and slide and sound projection are only a few of the type of meeting use that may be made of it. A check of the church in recent months shows Fellowship Hall much in demand, and the coming years will develop still more desirable functions that can most properly be provided by it—and the church becomes a center of activities, through the week, under the finest of auspices, useful to the community, and most especially our own youth and members who sorely needed just such a place.

The Church School Chapel and 1928 New Addition

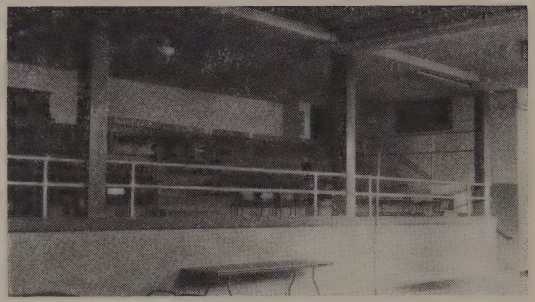
Three Primary Grade Rooms

Construction

Balcony Old Gym looking N.E.

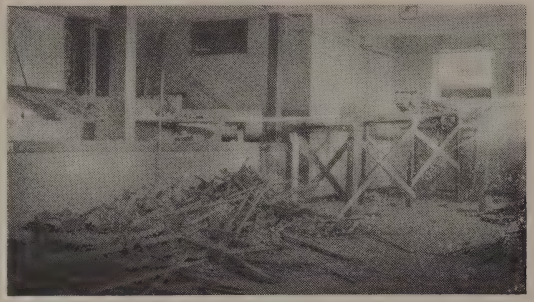


Old Gym looking North

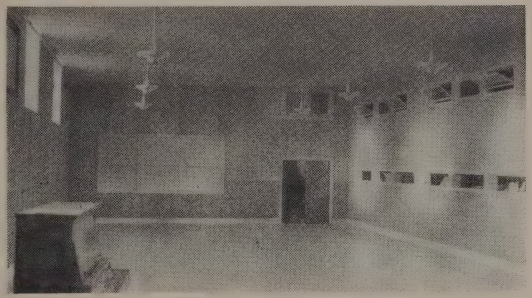


Old Gym looking S. E.

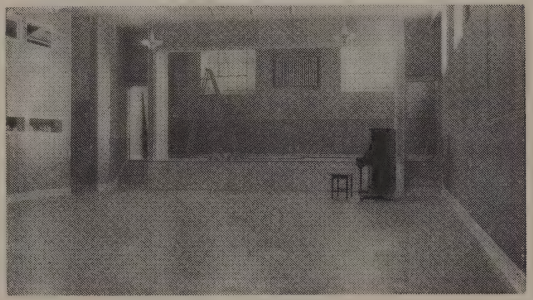
Under Construction



Under Construction



Fellowship Hall looking North



Fellowship Hall looking South

THE UNITED LUTHERAN CHURCH IN AMERICA
Office of the President
Lutheran Church House
231 Madison Avenue
New York 16, N. Y.

May 4, 1956

Memorial Lutheran Church
Shippensburg, Penna.
Dear Christians:

Renovation and enlargement fit my idea of Memorial Church perfectly. From the day when your congregation was launched, its course has gone steadily upward. Best of all, every improvement in the physical plant has been turned at once into a tool for improved and broadened spiritual service. I am sure that you will exclaim aloud with joy as you look around you on June 17. You have placed really superior tools in the hands of the Holy Spirit. Now place yourselves in His hands—more and more.

Faithfully yours,

Franklin Clark Fry

Franklin Clark Fry

THE CENTRAL PENNSYLVANIA SYNOD
of The United Lutheran Church in America
The Lutheran Church House
2600 North Third Street
Harrisburg, Penna.

May 14, 1956

To The Pastor and Congregation of
Memorial Lutheran Church
Shippensburg, Pennsylvania
Dear Members in Christ:

Congratulations upon the major improvements which you have effected in connection with your church building. I know that Memorial Lutheran Congregation and the pastor have been planning for this advance in the life of the church for a long time.

Your Synod rejoices with you in this new evidence of concern and witness for the gospel of our Lord Jesus Christ.

Sincerely yours,

D. F. Putman, Pres.

D. F. Putman, Pres.

ST. PAUL'S LUTHERAN CHURCH
Henry W. Snyder, D.D., Pastor
3732 Manor Road, Apt. 4
Chevy Chase 15, Md.

March 23, 1956

Dear Pastor Sammel:

I am in receipt of your letter of the 16th inst., and am looking forward with pleasure to being with you Saturday evening, June 23. My theme will be "LIVING TEMPLES." Two suggested Scripture passages, but optional with you, are:

II Chronicles 24:4-14
I Corinthians 3:10-17

The continuing improvement and advancement of Memorial Lutheran Church is news of the very best, but exactly what I would expect from my own experience with the good Lutherans of Shippensburg.

Very sincerely yours,

Henry W. Snyder

Henry W. Snyder, D.D.

R. D. No. 2,
Gettysburg, Pennsylvania
May 31, 1956

Dedication Committee,
Memorial Lutheran Church,
Shippensburg, Pa.
Friends:

Congratulations upon the wonderful transformation of Memorial Lutheran Church. Now the beauty of the exterior of the building is balanced by the churchly and meaningful sanctuary within. I rejoice with you and your pastor in this creative achievement for the glory of God.

I cherish the memories of close association with the pastor and members of your congregation nearly fifty years ago. During my student supply service in Memorial of four months in 1907, it was my privilege to visit the homes of some of the congregation and to see many of the members keenly interested in and faithful to their church. The legacy of this devotion has been inherited by your congregation today.

It has been my further privilege to know ten of your pastors, whose ministry covers the period extending from 1868 to 1956. The first in this period was Dr. T. C. Billheimer, who was an honored preceptor of my Class in the Gettysburg Theological Seminary. The two ministers who followed him were: Dr. B. F. Alleman, the father of another great teacher in our Seminary, Dr. Herbert C. Alleman, and Dr. W. E. Stahler. My acquaintance with these two men was limited to hearing them preach memorable sermons during the period of their retirement. Most of your people remember the good preaching and faithful pastoral service of the ministers who served during the past generation: Doctors A. B. Bunn Van Ormer, Henry W. Snyder, Roy S. Bowers, J. Frank Heilman, and William W. Barkley; and, of course, we all know the

capable and beloved present pastor, the Rev. John F. Sammel, whose devoted ten years ministry among you has brought forth the fruitage of sacrificial love which made possible the renovation of your church.

Permit a personal tribute to the Rev. Dr. George C. Henry, who served your congregation from 1894 to 1909. It was during Dr. Henry's illness that I was requested to give the supply service. He was improving in health and frequently sat in the family pew at the worship service. He became a wise counsellor for me the young preacher. He was a scholar, a great-hearted pastor and an effective preacher of the Scriptures. He was a student of literature and every sermon and address he deliverd was a finished product. I have cherished his friendship; and what a wonderful friend he was. Not the least of the values which came to me from the privilege of my short term of service in Memorial Church, has been the abiding memory of Dr. Henry, this good minister of Jesus Christ.

I covet for all of your people, the realization of the full value of all that your congregation has inherited from the past, and a sensitive ear to hear the high calling of God to use your newly-renovated church regularly for an enlarging ministry for Christ.

Sincerely,

M. R. Hamsher

M. R. Hamsher

BETHEL EVANGELICAL LUTHERAN CHURCH
150 S. Johnston Avenue
Trenton, N. J.

April 3, 1956

Dear Brother Sammel:—

I was so pleased to get the good news about Memorial Lutheran Church. I must be on the job here every minute in May, June, and July. To miss your dedication is a great disappointment to me.

I am 77 years of age. Have no assistant, and only a voluntary secretary. We are growing fast and are just finishing paying off a $100,000.00 debt.

I am just a little proud of a six and one half year ministry at Memorial when we seldom had less than 250 present at the evening worship, and often from 5 to 700 present each morning. Shippensburg people really believed in going to church.

I do rejoice with you now when you have made another great step forward. May the future for Memorial be one of great usefulness in advancing the Kingdom of God in Shippensburg and in your Synod, even unto the ends of the world.

Yours, in Christ,

Roger S. Bowers

Dedication Committee,
Memorial Lutheran Church,
Shippensburg, Pa.

3 Chambersburg St.,
Gettysburg, Pa.
May 31, 1956

My Dear Friends:

In response to your request for a statement, I think "brevity would be the Spice of Wit."

The story of my ministry of 19 years as pastor of Memorial Church is already written indelibly into the records of your historic congregation, and in the hearts and memories of those who lived and worked with me in the field from November 15, 1926 to May 1, 1945, but most accurately and ineraseably in the Archives of the Eternal. These records will forever speak unmistakably for themselves.

As to any additional observations and remarks concerning the crucial days of my years at Memorial, please consult those who continue to serve faithfully in your midst. They, better than I, can choose from the records and their own recollections what they think most worthwhile and worth mentioning about my ministry.

Heartiest congratulations to you and your pastor upon the remarkable realization of this golden dream—the grand achievement of installations and improvements long since sorely needed at Memorial Church, and now about to be dedicated.

With prayerful best wishes for continued growth towards perfection.

Very Sincerely,
W. W. Barkley

W. W. Barkley

DAVIDSON COUNTY HOSPITAL
Nashville 8, Tennessee

April 3, 1956

Dear Pastor Sammel:

Thank you for your grand letter which finally came to me here in Nashville. It certainly started my memories of Shippensburg tossing about in the old noggin.

If you and your Committee think my presence will add anything to the festivities, I'll certainly try to be with you. I suppose the only thing that I can do is pray for good flying weather, because the trip from Nashville to Baltimore is certainly tedious by either rail or car. I recently spoke at Culver, Indiana, at the Military Academy there. It took two days to get there and a full day to return; for a twelve minute address.

A word of explanation: I came here January 1st as the Chaplain. This is a 1,000-bed hospital. It accommodates 250 in the Home Department, and 750 in the Psychiatric section. In addition, we have an experimental station for the treatment of alcoholics for our State.

My very best wishes to you and the people of Memorial Lutheran Church upon this wonderful step forward.

Sincerely,
B. B. Rau

Robert B. Rau, Chaplain

Lodore, Fern Hill Rd.
Kodaikanal
Madurai District, India

May 6, 1956

Dear Members of Memorial Lutheran Church—Shippensburg:

Your Church bulletins have been keeping us informed as to the progress of the congregation, its many activities and your effort to make your Church as beautiful and worshipful as possible. We rejoice with you that that good work has been completed. We trust that the new decorations will add to the usefulness and dignity of the Church. We are looking forward to the time when we can join you in praising God for all that He has done for you and for us.

Recent events have made us all too anxious to set sail for the States. A number of our good friends have left for furlough during the past week. Two days ago my sister, Molly, left for Bombay to sail home to Chambersburg. She graduated last week, along with Beth Gesler (oldest child of Francis Segner Gesler). Molly and Beth will both enter Thiel College this fall. In spite of our restlessness however we have almost two full years to go.

It must have been a thrill for you to observe Palm Sunday and Easter in your newly beautified Church. About that same time we finished a beautiful little Chapel in the village of Blumairaram. During the course of the building there are so many little details to decide on, and so many fears. It is only the Grace of God and faith that can bring such a project to a successful and glorious conclusion. We know that from the time your project started it was a work of faith and we pray that the result of your faith and work will fill you with joy, and wonder.

Right now we're 7,000 feet up in the mountains enjoying a good vacation. Our children are all well and growing; we're content and joyful about our work. We enjoy hearing of you and from you. Our thoughts will be with you on June 17.

Love,

Love, Sam & Ruth Schmitthenner

Sam and Ruth Schmitthenner

BRIEF SUMMATION BY A GRATEFUL PASTOR

The destiny of a congregation seems to hang upon two spiritual qualities. All other qualities spring from these two fundamental assurances.

The first basic assurance is that the church is guided by the Holy Spirit. He is our Enlightener, our Sanctifier, our Guide and Comforter. When a congregation thoroughly believes this fact, its timidity and uncertainty wane and it can begin to face its future with apostolic courage. The second basic assurance is that the human response essential to the success of a congregation is nothing less than faith, and that where a Christian people live in faith they need never be afraid. Our Heavenly Father always blesses the people who take Him at His word and who follow where He leads.

Memorial Lutheran Church has had marked success in happily completing our renovation program because we "launched out into the deep" feeling compelled to do so by the power of the Holy Spirit and trusting in His help and care for the successful outcome.

The plan for the renovation had grown from earlier dissatisfaction with our shabby and unsightly interior. The labor of love in the renovation of 1915 had created a lovely interior, but forty years later the carpet was badly worn and moth-eaten, walls and furniture had grown dirty and dark, plaster had cracked, wiring was old and dangerous, and the fine old Moller pipe organ was giving increasing difficulty.

The congregation began to develop plans and interest in the renovation as early as 1950. Our progress was thorough and painstaking, so that by 1955 the congregation had selected an architect, approved detailed plans, appointed a Building Authority to succeed the exploratory committee, and work had commenced.

All steps were taken in a prayerful and orderly manner, proper deliberation was given to solve difficult decisions, and at no time was the spiritual welfare of the church sacrificed to either the whims of a few or the temperament of any.

Complete agreement with the renovation program was never obtained, nor was this expected, but spiritual unity was maintained and unanimous support was finally forthcoming.

During the Spring of 1955, after the work was begun, we worshipped in the church without an organ or choir loft. For the rest of the year and until Palm Sunday 1956 we worshipped in the Sunday School Chapel. Though these changes were unsettling, a general attitude of willingness to endure these limited inconveniences prevailed, and the congregation continued to grow and respond to its spiritual obligations.

In the meantime, the old organ was dismantled, old pews and carpet were removed by our own members, repairs in walls and roof completed, new units raised to house the two organ chambers and the Pastor's study; floors buttressed and rebuilt, wiring replaced and new lighting installed, plaster arches of surpassing grace framed the center of worship in chancel and sanctuary, stained glass windows repaired, all woodwork was refinished and walls painted, carpet and pews, furniture and organ were installed, and finally the architectural millwork forming the altar and reredos were put in place, to complete our earlier vision of a lovely Gothic styled Church, comparable in beauty to the exterior of the building.

The experience shared by the Church full of devout and grateful worshippers on the first service of worship on Palm Sunday, March 25, 1956, cannot adequately be described.

The congregation on this first occasion in the lovely Church truly sensed that they had been, and were being guided by the Holy Spirit, and that their acceptance of this task, in faith that God would help them, had been more than rewarded by His gracious and merciful providence.

If our church has been successful in any one of many tasks it is because Divine guidance and human response have gloriously met in devotion to Jesus Christ and His Church.

The Pastor is thankful to God that critical decisions and crucial moments have felt the assuaging benefits of His Presence. We are thankful to God for all His benefits. The Pastor is thankful to God for the consecrated leadership of good and devout men and women who have fulfilled a spiritual destiny in giving hours and days and weeks to this task, putting our Church's interests and needs before self and before business and personal commitment, and family and social obligations.

The Pastor is thankful to the hosts of skilled workmen and artisans, contractors and builders, architects and "sidewalk superintendents" who have carefully and prayerfully done their jobs, and guided and watched the progress of this Godly work.

The Pastor is thankful to all the members of the church, to our many former members, and to the countless friends whose prayers and whose gifts have made the renovation of our Church possible.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Corinthians 15:58.

May Jesus Christ be praised,

John F. Sammel

John F. Sammel, Pastor

6 June 1956.

DIRECTORY
MEMORIAL LUTHERAN CHURCH

Pastor:	Rev. John F. Sammel
Missionaries to India:	Rev. and Mrs. Samuel Schmitthenner
Director of Music:	Mrs. Dorothy C. Corl
Organist:	Mrs. J. Calvin Cramer
Parish Secretary:	Mrs. Joyce R. Coover
President of Church Council:	Walter J. Howland
Congregational Secretary:	Lester W. Watson
Congregational Treasurer:	Roy K. Singiser
Financial Secretary:	Fred H. Sowers
Recording Financial Secretary:	Mrs. Richard F. Van Scyoc
Benevolence Treasurer:	John C. Reeder
Sexton:	Clarence Gutshall

CHURCH COUNCIL

Elders:	John C. Reeder	1956
	Walter J. Howland	1957
	Fred H. Sowers	1958
Trustees:	William R. Brechbiel	1956
	Bob E. Gilbert	1957
	Ray C. Killian	1958
Deacons.	Harold C. Bishop	1956
	Ira Crusey	1956
	Eldon McCracken	1956
	Paul F. Cauffman	1957
	Dewey Cressler	1957
	G. Arthur Commerer	1957
	Erwin W. Howland	1958
	Bertram W. Mittler	1958
	Kenneth T. Rineard, Jr.	1958
Synod Delegate	William J. Angle	

ORGANIZATIONS

Acolyte Corps Chairman:	Harold C. Bishop
Altar Guild Chairman:	Mrs. John Burkholder
Benevolence Committee Chairman:	Mrs. S. W. Witmer
Evangelism Committee Chairman:	Harold C. Bishop
Finance Committee Chairman:	Richard L. Weaver
Flower Committee Chairman:	Mrs. David L. Shank
Frances Segner Missionary Society President:	Mrs. Glenn Myers
Gettysburg Seminary Auxiliary:	Mrs. John A. Hargleroad
Luther League President:	Shirley Gilbert
Mite Society President:	Mrs. John Heller
National Lutheran Home:	Mrs. Mary Zeller
	Mrs. R. Bruce Clippinger
Tower clock, light and bell care:	Mr. Roy K. Singiser
Women's Missionary Society President:	Mrs. Oscar Hubley

SUNDAY SCHOOL

Superintendent:	J. William Barbour
Assistants:	John Bay
	Wesley MacMillan
	Robert Miller
Secretary-treasurer:	Richard N. Singiser
Assistant to Secretary-treasurer:	Ellis Cramer
	William Seavers
Sunday School Literature:	William J. Angle
Home Department:	Mrs. H. W. Gill
	Mrs. Fred K. Hargleroad
Temperance Chairman:	Howard M. Bay
Missionary Chairman:	Mrs. Harold Killian
Pianist:	Mrs. Ellis Cramer
Assistant Pianists:	Mrs. Royce Martin
	Miss Betty Cauffman
Cradle Roll Department:	Mrs. Richard L. Naugle
Beginners Department:	Mrs. Darwin Beedle
Primary Department:	Margaret Donnelly
Junior Department:	Mrs. Ellis Cramer
Intermediate Department:	Mrs. Bruce Crouse
Senior Department:	Sidney Koontz
Adult Department:	Paul F. Cauffman
Orchestra Director:	Donald Rolar

SCOUTS

Boy Scout Troop No. 120 Chairman:	Dr. Paul F. Cauffman
Scoutmaster:	Fred Bolton
Cub Pack No. 120 Committee Chairman:	Robert Miller
Cub Master:	Lester D. Clippinger
Girl Scout Troop No. 4 Chairman:	Mrs. Walter C. Nickles
Troop Leader:	Miss Emma Heller
Assistant Troop Leader:	Mrs. Frank Ferraris
Senior Girl Scout Troop No. 13 Chairman:	Mrs. Harold C. Bishop
Troop Leader:	Mrs. Joyce R. Coover
Assistant Troop Leader:	Mrs. Richard I. Weaver

IF—you throw this in the waste-basket, put the waste-basket in the safe!

A richly symbolic church with richly symbolic forms of worship avails nothing unless the presence and power of the Holy Spirit is felt in the lives of each one of us as we worship. The test finally rests with us. In our own heart we determine how significant worship shall be. If it can be referred to lightly—even flippantly—then indeed is it just a form and meaningless. We need and must ever hold the evangelical note. Only then will true worship strengthen us for our daily tasks.

"This our fathers did for us." — Ruskin.

PRESENTED TO THE GLORY OF GOD

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Henry E. Luhrs: Editor & General Chairman Dedication Committee

Rev. John F. Sammel: Ex Officio

"Go up to the mountain, and bring wood, and build the house,
and I will take pleasure in it, and I will be glorified, saith the Lord."

Haggai 1:8

WORSHIP

Within God's House my heart is stirred,
I wait on Him; I hear His voice;
And, seeking strength, I undergird
My feeble faith with prayer,

Then, coming out, I take my place
Once more in life's swift moving race,
And go about my daily tasks
Renewed, through Jesus' grace.

—H. E. Luhrs

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